The Bombay Guardian.

PUBLISHED EVERY FRIDAY MORNING.

VOL. I.] FRIDAY, 17TH OCTOBER 1851. [No. 33.

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On the THIRD MONDAY *of every month, the Monthly Meeting of the Western Indian Branch of the Evangelical Alliance, at 7 o'clock p. m.*

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ASIATIC SOCIETY MUMBAI
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Bombay Guardian.

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VOL. I.] FRIDAY, 17TH OCTOBER, 1851. [No. 33.

MISSIONS AND MISSION SCHOOLS.—Various important matters connected with Indian education are pressing on us for notice: but we rather hesitate to take them up in the present temper of the Bombay press—or rather, a portion of the press. When discussion certainly leads to bitter recrimination and abuse, we had much rather avoid it altogether. In one of our earliest numbers we stated that we could not sully our pages by the slightest tinge of scurrility, and that to any opponent who might stoop to those low personalities which have rendered the Bombay press so unhappily notorious, our only answer shall be silence. We are not aware that we have in one instance departed from the first resolution: and most assuredly, we have no intention of receding from the second. We appeal to the better feelings of two of our contemporaries in whom such fierce attacks on Missaries and Missionary movements have recently appeared, whether such a style of writing is seemly in itself, or possibly productive of good. Missionaries are fallible like other men; if there be anything open to exception in their doings, let it be pointed out in a fair and candid spirit, and we much mistake the men if they will not thankfully receive the hint.

We are sorry to see the Bombay *Quarterly* willing to lend its aid to injure the character of Mission schools. We do not anticipate that the Bombay *Quarterly* and ourselves can find much common ground; the writer who heaps measureless ridicule on the evangelical portion of the Church of England, and stigmatizes whole sections of the Confession of Faith of the Presbyterian Church as "unscriptural raving," is so far beyond the range of our sympathy that he hardly comes within the sphere of our comprehension;—still, we had hoped for agreement on the great principles of Missionary effort, and we deplore from our inmost heart, the fact of any man or periodical, professedly religious, assuming an attitude of hostility to the evangelistic movements of British and American Christians. All Protestant churches, so far as we know, use the agency of Mission schools. The charge of the Bombay *Quarterly* is that, in teaching heathen children Christianity "you teach them falsehood" [our contemporary means, of course, to practise falsehood,] "and make them adepts in dishonesty." Now if the Bombay *Quarterly* desires that the slightest attention be paid to so paradoxical a statement, he must attempt gravely to argue out so grave a question. Or, does he speak from *a posteriori* experience? Then we trust we may say without offence that our experience is probably fifty times greater than his, on this specific question; and that we categorically assert that he is absolutely, totally, mistaken. Will our contemporary oblige us by discussing this point with the fulness it demands, or else refrain in future from such wild, off-hand accusations?

Singular are the extremes into which men run. When these unmeasured condemnations of Mission schools were about issuing from the press, we were pondering in our own minds the error involved in a sentiment recently uttered in public by a most admirable man,—E. H. Hawkins, Esq., who after filling the highest judicial appointments in the Company's Courts on the Calcutta side, lately returned home. Mr. Hawkins takes the deepest interest in the spread of the Gospel in India, and by large contributions from his purse, and zealous assistance in the translation of the sacred Scriptures which his attainments as a linguist well fitted him to render, he accomplished much for the furtherance of the object he had at heart. Well, what says this man of piety, experience, and trained judgment, regarding Mission schools? He says that "It was a most happy day for India when Missionaries adopted the teaching in preference to the preaching system."

We regard this opinion as equally unreasonable with that of the Bombay *Quarterly*,—and we are glad that on our side of India at least, both systems flourish and mutually support each other. But the fact that an able and experienced Christian man deliberately enunciates so high an estimate of the good effected by Missionary education, ought to silence the clamour of those who are so eager to condemn what they plainly do not understand.

Regarding Mission schools we know not that we have recently met with a more interesting testimony than that of the late Hon. Mr. Bethune, who was the President of the Educational Council in Calcutta, and who during his short residence in the East won an undying reputation by his efforts to ameliorate the condition of Hindoo females. In a minute of the Council of Education penned by Mr. Bethune, extracts from which will be found in the June number of the *Calcutta Review*, the following passage occurs:—

"The Council are far from wishing to detract anything from the merit of the Missionary Schools. They believe, on the contrary, that the moral and religious training which the students of these Schools receive is of the highest value to them in every respect: it not only exercises a wholesome influence on their life and conduct; but that the indirect effect of the lessons which they so receive is to render them zealous for their own improvement, and more capable of intellectual development than those who have not had the same advantages."

To moderate men of all sides we recommend the attentive consideration of this remarkable testimony. What renders it doubly important, is the fact that it was given by Mr. Bethune at a moment when he might have been tempted to suppress so strong a commendation, inasmuch as he had vainly striven to induce the Missionary institution to concur in his plans for the examination of educated candidates for public employment—the Missionary institutions standing alone on the ground of some alleged partialities to Government seminaries, in the consideration of which we need not now enter. The strong

testimony in favour of Mission schools given at the time when they had partially thwarted one of his cherished schemes, is highly creditable to Mr. Bethune's temper and candour; and without intending any disrespect to that portion of the Bombay press that has recently made so fierce an onslaught on Missionary teaching, we think we may say that such a statement, from such a quarter, will weigh more with the thinking portion of the public than scores of bitter editorials such as we have recently seen or heard of here.

ASSYRIAN ANTIQUITIES.—We are not among those who eagerly grasp at all seeming confirmations of Scripture drawn from sciences and profane history. While the investigation is at all incomplete, we had rather wait, foregoing the assistance of fragmentary evidence however friendly. The Bible is not so destitute of evidence as to be reduced to beg the assistance of friends on whose veracity then rests a shade of doubt. With these feelings we have not been anxious to jump to precipitate conclusions regarding the connexion of Scripture and the ancient Assyrian monuments so wonderfully opening up at present under the diligent hands of Bolta, Rawlinson Layard and others:—nor when Mr. Ferguson recently stated that hitherto scarcely one of the Assyrian kings could certainly be identified with those mentioned in the Old Testament did the fact appear to us at all startling. We cannot, however, remain indifferent to the discoveries, fragmentary as they confessedly are, which Col. Rawlinson has very recently communicated to the public, as to the connexion of Scriptural and Assyrian history. Writing on the 19th August, Col. Rawlinson conveys through the London *Athenæum* the results of his latest investigations. He has fully established the identity, he conceives, of the king who built the palace of Koyunjki with the Sennacherib of Scripture. Koyunjik, we may remark, is the great palace Mr. Layard has recently been excavating.

But we are not beginning at the beginning. The father of Sennacherib was Shalmaneser; and on the palace of Khorsabad excavated by the French, we find repeatedly the equivalent names of *Shalmaneser* and *Saryina*, the latter corresponding to the name *Sargon* which is also given him in Scripture. *Samaria* is called in the inscriptions *Samarina*, and they specify Shalmaneser's carrying away the inhabitants of that country into captivity—his conquest of Ashdod, Egypt, &c. (See Isaiah xx.)

With regard to Sennacherib the inscriptions distinctly state the tribute which Hezekiah paid him; the agreement between the sacred history and the Assyrian chronicle extending even to the number of the talents of gold and silver.

A cylinder in the British Museum contains a tolerably perfect copy of the annals of Esar-haddin, the son of Sennacherib. A farther deputation of Israelites is stated in the inscription to have occurred in his reign, and we have thus a confirmation of Ezra iv. 2.

"I doubt not," says Colonel Rawlinson, "I shall yet be able to point out the bands of Jewish maidens who were delivered to Sennacherib, and perhaps to distinguish the portrait of the humbled Hezekiah."

These and similar coincidences are certainly very striking. They are the more so if, as is whispered, Colonel Rawlinson commenced his interesting investigations with the belief that the Assyrian inscriptions would not corroborate the narrative of the Bible. We shall wait with the deepest interest for farther communications on this subject.

FUTURE PUNISHMENT.—A communication has been sent to us entitled, "Reflections on the Mercy of God," but aiming principally to show that the doctrine of the future endless punishment of the wicked is not true. The article is altogether too long for insertion; but we will briefly notice and reply to the arguments of the writer.

Great stress is laid upon those passages of the Word of God which set forth the mercy of God. Certainly the Scriptures do speak in most expressive and unequivocal language of the abundant mercy and loving-kindness of the Lord, of his exceeding compassion and long-suffering, and readiness to forgive. He desireth not the death of the sinner: He delighteth in mercy, as the heaven is high above the earth, so great is His mercy: to them that fear Him: like as a father pitieth his children, so the Lord pitieth them that fear him: His tender mercy is over all His works: the largest and highest expression of His mercy is the Gospel, the glad news of salvation, which is freely offerred to every creature under heaven. Whosoever will, let him take of the water of life freely. Ho! every one that thirsteth, come ye to the waters. But the Scriptures nowhere speak of the mercy of God as to be exercised toward those who in this life reject the offers of mercy and die in their sins. The present is the day of grace. Now is the day of salvation, now is the accepted time. The Lord Jesus Christ is to come in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel,—who shall be punished with everlasting destruction from the presence of the Lord. The mercy of God is shown at present toward sinful man, by a clear and faithful exhibition of the terrors connected with His impending wrath, of the misery of the future world of punishment, and by innumerable other motives set before sinners to induce them to flee from the wrath to come, and to lay hold upon eternal life. Paul, knowing the terrors of the Lord, persuaded men; and myriads upon myriads have been led, by a lively apprehension of the eternal displeasure of God, to seek reconciliation with a crucified Redeemer, and have found peace and joy in believing.

The Scriptures do not isolate any one attribute of God, and give it prominence at the expense of his other perfections: Holiness, Justice, and Truth are never represented as less essential to the Godhead, or in any degree less glorious than his Goodness. And no attribute can possibly have place in the character of the Creator, that does not perfectly harmonize with the rest of His perfections That mercy that would require Him to make light of sin, or to deviate from His own truth, that were not a mercy becoming God. He governs the universe righteously; and the interests of the universe require that He should maintain the supremacy of His own will, and by attaching fearful and everlasting consequences to the violation of His will, increase to the utmost the motives to obedience.

The writer afterwards destroys the whole force of the argument derived from the mercy of God, by another argument which he seeks to derive from the justice of God. The doctrine of endless punishment is inconsistent, he says, with the Divine justice. If to consign impenitent sinners to hell were a violation of the Divine justice, then of course there would be no mercy in saving them. That which is simply justice cannot be mercy. Mercy implies the justice of that punishment which is withheld. That which one does because he is under obligation to do it, is not to be spoken of as an act of mercy. Yet the future punishment of sinners is repeatedly spoken of in this document, as rigorous, unmerciful, derogatory to God, causing to shudder,—Draconic, terrible. If it is all this, then of course there can be no greater blunder than to speak of sinners being saved by the mercy of God. It were an insult to God to praise Him for not inflicting that which none of His perfections would suffer Him to inflict; to praise Him for not being unjust, inexorable and Draconic. Accordingly we believe that there is no class of persons so little affected and influenced by the mercifulness of God, as Universalists. They talk very much about a God of love, but at the same time insist that the doctrine of the perdition of the impenitent is one grossly derogatory to the justice of God. Believing this, how is it possible for them to see any manifestation of love in the scheme of redemption? Were there not redemption for all, believers or unbelievers, the Creator would be a monster, say they; and of course they are unable to catch a glimpse of that amazing love which bursts from the cross upon those who behold there a real deliverance from a real danger.

We can illustrate this by something which once came under our own observation. We one day entered a certain house, with whose occupants we were not acquainted, and found there a father surrounded by his children. We introduced the subject of religion; and en-

deavored to set forth the importance of it; read passages from some good books, and offered tracts. The man seemed uncomfortable, and greatly to dislike the subject of conversation. Before taking our departure, we proposed, as possibly we might never meet again in this world, that we should engage in prayer together. His reply we shall not forget,—"If you choose to pray," says he, "why pray; but as for me, I am a Universalist." The whole system uttered itself in these words,—He was a Universalist. He believed in universal salvation. He believed that God was bound by His very nature to make all His creatures, whether sinful or sinless, as happy as possible, and that for ever. So why should he take the trouble to pray? He left that to those who believe that the wrath of God is revealed from heaven against all unrighteousness and ungodliness of men; and that there is to be a day of wrath and revelation of the righteous judgment of God.

The writer affirms that it is not possible for a finite being to commit an infinite sin, or anything worthy of everlasting punishment. The sin of man is to be estimated by God, and not by man. We can see that the sin of transgressing a law is according to the sanctions of that law; and if those sanctions are infinite in dignity and value, it is very proper to say that the evil of transgression is infinite. It is not infinite in the sense that God cannot check it and stem it; He can do so; and the last of His resources is that lake of fire in which unbelievers and liars shall have their part. But it is not for sinners to judge of sin. Everybody knows the effect of transgression in blinding the perceptions and warping the judgment. The inmates of a gaol were the last persons to be consulted touching the degree of their guilt. The natural habitual aim of the heart of man is to magnify its own merits, to extenuate its demerits. Some one else must be the Judge of man,—even He in whose presence every mouth shall be stopped, and all become guilty before God.

The writer furthermore maintains that the words *everlasting* and *eternal* in the Scriptures do not always mean an endless space of time; and that therefore it is but fair, when connected with future punishment, to understand them as not having that meaning. The Greek and Hebrew words to which reference is made have just the force of the English words *eternal* and *everlasting*. They, like the latter, are sometimes connected with things not properly everlasting,—as when we say the everlasting hills; in such cases the connexion shows that we are to take the expression in a modified sense; still the word *everlasting* retains its appropriate meaning, and when not found in such connexions, forces upon us the idea of boundless duration. Neither the English or Greek or Hebrew words lose anything of their integrity in this way. The sacred writers have used the only words of the languages they wrote in corresponding to our words *eternal, everlasting*. The Lord Jesus, when describing the judgment of mankind says, "These shall go away into everlasting punishment, but the righteous into life eternal." It is one Greek word that is here rendered *everlasting* and *eternal*; and if the life of the righteous is eternal, then so is the punishment of the wicked. How strange and bold that interpretation which would make our Lord say, "These shall go away into punishment *not* everlasting." We affirm that if this doctrine be not in the Scriptures, it would be impossible to put it there by any language whatever; and, moreover, that it is impossible for any minister of the Gospel to express it in language clearer or more terrible than that which was used by our Lord himself.

In conclusion we would say that it is the grossest mistake to suppose that the denial of this doctrine originates in a spirit of kindness towards one's fellow-men. That course is characterized by the direst cruelty which tends to make men believe themselves safe when they are not safe, and that the covenanted mercies of God are their's when the wrath of God abideth on them. It was the truest compassion in Jesus to speak with terrible emphasis of that hell-fire, where their worm dieth not and the fire is not quenched; and a like compassion will ever forbid his ministers from suppressing this great and momentous doctrine.

THE DIWALEE.—It is curious to mark that the ancient Egyptians, Jews, Syrians, and Indians, all began their year about the autumnal equinox, in or near the month of September. It seems pretty evident that the first human pair must have been created in the autumnal season, when the earth, laden with fruit and grain, pours into the lap of man all its riches. Those nations accordingly that have preserved to us the primitive traditions of our race in the greatest purity, have all agreed about the commencement of the year. By the ancient Hindoos the present month was called by a name that means the *precursor*, as it was then with them the commencement of the revolution of the seasons. The merchants and bankers in India all begin the year and open new accounts with the Diwalee, a festival of four days, during which the conclusion of the old in two days and the introduction of the new year in as many is celebrated. The new year commences this season with October 24th, more than a month after the autumnal equinox, but it is to be noticed that the Hindoo astronomers by keeping strictly to sidereal time, and making no allowance for the precession of the equinoxes for the last thirteen centuries, have lost about twenty-two days, and all their festivals are to that amount later than they originally were. The ancient Diwalee thus must have taken place very near the autumnal equinox. It a curious coincidence then between the Jewish reckoning of time and that of the Hindoos, that among them, as among the Jews, the sacred year began with the vernal, while the civil commenced with the autumnal equinox. The latter is for the reason above given the natural commencement of the seasons, while the former would likely suggest itself to a reformer of the calendar, as the point from whence to commence the series of months; since then the earth puts forth anew her energies and renews the face of Nature.

The first day of this Hindoo mercantile year is celebrated with illuminations, and is consecrated to Balee, an ancient Hindoo sovereign,—the tradition concerning whom throws a faint light upon the obscurity of Hindoo history. The tradition is to the effect that Balee reigned over India when the Brahmans had not yet gained a footing in the country. He was a Daitya, or as the Greeks would have called him a Titan—a hereditary enemy of their gods. Vishnoo, the chief of those Hindoo gods, undertook to destroy him, and deprive him of his kingdom, and for this purpose he did not attempt force, but employed the truly Brahmanical device of cunning and deceit. He came therefore into the presence of Balee as a dwarf Brahman, and begged three paces of land on which to erect for himself a hermitage. The good-natured sovereign readily granted his request, on which Vishnoo, expending his dimension, spanned the chasm between earth and hell at one pace, and that between earth and heaven at another, and then asked Balee where he was to put his foot the third time;—on my head said the monarch, faithful to his promise, and was crushed by the unrelenting divinity down to the nether regions.

From this legend we may gather the following conclusions, supported also by analogous traditions:—

First.—That the Brahmans were not the original inhabitants of India.

Second.—That they gained their first decided victory over the natives by fraud.

In commemoration of the advantages gained over poor Balee by deceit, the Hindoo sovereigns always allow gaming during the Diwalee, even when it is strictly interdicted at all other times, and gaming is then deemed reputable.

Some of the other days observed are said to be in commemoration of demons slain by one or other of the Brahman's gods, which we interpret to mean that they were festivals in honor of some of the demons still worshipped by the common people, which the Brahmans tried at first to put down, but were afterwards fain to tolerate. The Diwalee is altogether a Hindoo festival, and has in it nothing Brahmanical. It is the great anniversary of the merchants and banyans, in which all others join as a season of festivity though not sacred to any particular divinity; nevertheless cow-dung images of Balee are made and worshipped,—such is the debasement of Hindoo idolatry. In the Kalpa Sootra of the

Jains the worship of Balee on common occasions is mentioned along with other sacred rights. It would seem from this that Balee, like the Lama of Tibet and the Roman emperors, was not only a soverign, but an object of worship and adored by the aboriginal Hindoos, who still pray that the reign of Balee may return. The Brahmins have adroitly taken hold of this hope, and told them that Balee will not return while the world is in this state, but will rule again when the heavens and earth are renewed after the next grand catastrophe.

ENGLISH EDUCATION IN THE DECCAN.—The first English school ever opened above the Ghauts for the instruction of the natives of India, was by the Scottish missionaries, and in the city of Púna. This interesting event took place in the year 1832. We find it referred to in these terms, in the report of the mission for that year:—'Mr. Stevenson" (now Dr. S.,—of the Established Scotch Church, Bombay), "had for some time an English school in the mission-house, taught by a pious sergeant named Marshall." This school, it would appear, after a few months was given up; and another substituted in its place, which is thus noticed:—"Mr. Stevenson, in connexion with some Christian friends, set on foot another English school in Púna, in the month of September. The highest class was taught by himself, and read the New Testament with him: the middle classes were taught by a native Christian, and read elementary books replete with religious instruction; and the first classes were taught by Sergt. Marshall, in the lowest rudiments of the language." This interesting and promising school seems to have been soon after made over to the Government, as the nucleus of their English school. This was the more readily acceded to by the missionaries, as the gentleman appointed to the superintendence of that insitution was not only a first-rate scholar, having been one of the highest in the Mathematical and Natural Philosophy classes of Sir John Leslie, and having equally signalized himself in the other parts of his University curriculum; but was also an excellent and faithful Christian: hence the missionaries, in retiring for a time from that field, consoled themselves with the thought that their lack of service would be worthily supplied. The gentlemen to whom we have now referred continued for many years at the institution, with much advantage to the youth of Púna. When ill health obliged him to resign his connexion with the school, and return to his native land, all ranks seemed to feel the infliction. His pupils testified their regard for him, and sorrow at parting with him, in a more feeling and substantial way than has ever yet been shown to any individual in like circumstances. To his labors may be traced more, perhaps, than to those of any other, the pre-eminence which, in many respects, the young men of Púna possess for general knowledge, correct thinking, and good feeling. May the school, as now constituted, continue to be blessed with teachers of like good and firm qualities! and though we shall still consider it an evil, we shall fear little real harm from the fact,—the exclusion of direct Christian instruction. A good man whatever he may, from vile regulations be obliged in the school to withhold, will never, we are certain pervert the minds of the pupils by evil communications, or by sneers and scoffs at Divine truth. The number of students has generally been from 150 to 200.

This school, since Mr. Eisdale left in 1846, has had two teachers,—Mr. Meldrum for a few months, and Mr. J. M'Dougall for the rest of the time. It now exists as part of the Poona College under the care of Major Candy as Principal, and Messrs. Green and M'Dougall as Professors. It has now everything almost that could be desired to render it efficient. Its professors are of a superior order, and the under teachers are able and numerous; besides which it has got an unprecedented number of scholarships to attract pupils, and secure their progress. As it has done good in the time that is past, we are warranted to expect that it will do much more in the days which are to come.

We must not here overlook the fact, that in addition to the above school, for about three years, Major Candy had, in connexion with the Sanscrit College, an English class containing about twenty youths from the families of the higher order of Natives, who were carefully taught the rudiments of the language, and had made good progress in general knowledge. This class is now of course amalgamated with the English department of the College.

The College itself has only been in existence for a few months; but we are happy to say that it seems fully to satisfy the anticipations formed of it. It has evidently acted on the minds of the educated youth, whether in or out of the College, as a stimulus to exertion.

Such was the origin, and such is the present state of the first Government English school in the Deccan.

We shall now glance at other existing schools for the promotion of English studies in the Deccan. As we have been speaking of Púna, we will finish what we have to say of this station before proceeding to any other. Though the British Mission there, for a time, left this field to the Government entirely, we find them again in 1836, originating an English school in the camp bazar, about a mile distant from the city. The Missionary then at the station, the Rev. James Mitchell, in reporting this fact, says, "Since March last there has been connected with the Mission an English school, which has on the roll between seventy and eighty children. It is situated in the general bazar of the camp, where there is a large and increasing population, and where a knowledge of English is more in request than in any other locality not already occupied. Those in the city of Púna who have a wish to make themselves acquainted with our language and literature, have an opportunity of so doing by attending the Government English school. The New Testament is daily read by boys of these two classes" (the two higher,) "and its contents are fully explained to them." This school except when for a time combined with another about to be mentioned, opened by the same Mission in the city, has continued its operations up to the present day, and is now again the only Mission English school at Púna. It is now attended by about 120 pupils: it has some times had considerably more than this.

In the Report for 1841, we find the Missionaries saying, "The Mission English school has been removed from the Camp Sudder Bazar into the City, where, we have every reason to believe, it will be much more efficient. We there come into contact with a higher order of people, and find the youths more likely to remain with us longer, and to enter more deeply into the various branches of study." The school remained in that locality till near the end of 1849, attended generally by about 100 youths, who made, as was evidenced at the annual examinations, pleasing progress in the various studies, scientific and religious. The Bazar school had been again for some years reopened, and as in the year just mentioned it became necessary, from the failure of funds, to abandon one of them, it was considered that, as the Government had a large and increasing school in the city, it would be, on the whole, better to retain the Bazar one,—the Missionary continuing regularly to lecture the youth in the city in English twice a week and otherwise to make up as much as in his power for the lack of religious teaching in the Government institution. These labors by the Mission and the Government for the enlightenment of the young, have not been in vain: prejudices have been removed—inquiry has been excited, and, we would add, false notions, both in religion and science, have been for ever abandoned. It is pleasing to hear of the instructed youth in that city combining in societies for the spread of knowledge. They are desirous to communicate to others that which they have received. They have instituted lectures in the vernacular, which are numerously attended by all orders and conditions of the people. They have also, as we noticed in a former paper, commenced to labor for the benefit of their wives and sisters, and of the females of the city in general, by the institution of schools specifically for them. They are thus determined not to be outdone by their enlightened countrymen in Calcutta and Bombay. Thus are we beginning to reap the pleasing fruits of the instruction and training bestowed on our young friends at Púna

during the last eighteen or twenty years. Many of them will now become teachers and laborers themselves.

At Ahmednuggur the American Mission, in 1837, began to do something in the way of English education. It is thus noticed in their report for that year:—Soon after Ahmednuggur became a Missionary Station, the Board authorized the Mission to attempt the establishment of a seminary for education. Unexpected events and unfavorable circumstances for some time prevented any effort from being made. Early in the present year, the state of the Mission becoming more favorable, a plan, embracing a a course of instruction, was drawn up and communicated to the native population. The course of study, which it is intended all shall pursue, will require several years, and include such a knowledge of the English language as will enable them to read intelligibly the best religious and scientific works. The number of scholars is now forty-five. Thus far the school has succeeded beyond our expectations, and we are encouraged to hope it will exert an important influence in diffusing a knowledge of Christianity." In the year 1840 they opened a distinct English school under the charge of Mr. Burgess, which had to struggle through many discouragements; and they say in 1842, "its prospects are now far more encouraging, and we are beginning to regard it as an important department of labor. The higher classes learn their lessons in the New Testament with as much apparent willingness as they do those lessons which are not designed for religious instruction."

About three years ago the Missionaries in a great measure abandoned their labors in this department, in consequence of the establishment, by the Government Board of Education, of a school under the care of a young man educated in the Elphinstone College, as there was no room for both schools. The Government school is, we believe, attended by about forty boys, and is on the whole doing well. We regret that the Mission has been driven out of this field; but we know that they will still embrace the many opportunities they have of bringing the minds of the young men around under Christian influences.

For several years there was a flourishing English school in connexion with the Church of England Mission at Nasik, we find that so lately as 1847, it contained thirty pupils "who," it is said, "study the different branches of knowledge usually taught in schools of that class." We believe it still exists; but, it would seem, is not urged on with energy; little is said of it in the reports. The last notice of it we can lay our hands on, says, "It is under the care of an *assistant catechist*, James Wilson."

There has been at Satara, for a great many years, an English class in a kind of college instituted by one of the late rajahs. We visited and examined it a long time ago, but as it had no efficient teacher and seemed to be kept up more as a matter of form and a mere name than for use, we found that none of the few boys in it had acquired anything like a knowledge of the sounds of the English, far less a power of reading or understanding it. We hear that it continued to drag out its weary and sluggish existence as long as the native *raj* was in being; but that soon after the fall of that kingdom, and on the settlement in the city of the Rev. J. Atkin, of the Free Church Mission, the boys in a body left it, and put themselves under his institution; and we are happy to see from a report of the first public examination of his school, that some real work is being done. The number of pupils in the schools is about 200. How many of them study English is not stated; but all of them are progressing towards it. "Their performances both in English and Marathi," it is said, "gave very great satisfaction. They are instructed according to the system of Mr. Stow of Glasgow in a most efficient and economical manner."

These are all the English schools for the instruction of the natives, within the circle of the Marathi-speaking population of the Deccan, of which we are aware. There is an English school at Belgaum, which has been long and usefully conducted by the Missionaries there, but as it is rather within the Canarese than the Marathi districts, we shall not farther advert to it at present.

English studies are undoubtedly of vast importance for the natives of India. It is through means of the English language that they are, in the first place to make much progress in a knowledge of the various sciences; and that individuals of them are to be fitted to become the regenerators of the country. It is, then, of the very greatest importance that their studies should, as much as possible, be under direction of men of a sound faith, as well as literary and scientific acquirements. The religious and Christain element must be largely infused into the teaching of the people before much real permanent good can be effected. This element has always animated and led on any real reformation in the manners and habits of a people. Let all the friends of India's enlightenment bear this fully in mind, and let them strive to bring their actings into harmony with it.

Forms of Private Prayers.

A small volume with this title has lately been published in Bombay, containing a number of prayers on various subjects, and from various authors, some of them decidedly evangelical in their spirit and language, and others less so. Forms of prayer are not however compositions that we love to criticize: we would rather strive to raise the mind to the height of the great object before us, than turn away the attention to look at words and phrases. On one or two remarks, however, we may venture. In a beautiful prayer "On the baptism or confirmation of a child" there is a petition for the baptized child to the effect that, "as he has been made partaker of the death of Thy dear Son, so he also may be partaker of his resurrection, and finally be an inheritor of Thy everlasting kingdom." There is here the appearance of inconsistency with that part of the Church Catechism where the child says that in his Baptism he *was made* an inheritor of the kingdom of heaven. Of course we must suppose the Catechism to mean by the "kingdom of heaven" the visible Church on earth, and the petition in the prayer to mean by the "everlasting kingdom," the kingdom of glory. But it is more difficult to explain the language of this form in consistency with the reference in the margin to Rom. vi., 1—13. There the Apostle says, "If we have been planted together in the likenes of his death, we *shall* be also in the likeness of his resurrection." Yet the form under consideration takes for granted that the young person referred to "has been made partaker" of the death of Christ, and leaves it in doubt whether or not he will ever partake of his resurrection; things according to the Apostle that go always together. We must not seperate what God has united: every theory of Baptism that requires such a disunion must be erroneous.

We have a prayer of the great Reformer Luther introduced by a rubric enjoining the worshipper to sign himself with the sign of the cross. Luther conceded many ceremonies to the times, which he never would have been active in introducing: and we may be allowed to commend the judgment of the English Reformers in not following him in this rubric. We have more need, in these days of Papal pretension, to steer still farther away from the unscriptural impositions of the Romanists, than to adopt practices rejected by the English Reformers; and the history of Saxony after Luther's time no way confirms the wisdom of the tolerance the great Reformer extended to Popish ceremonies. Would that all who are zealous about the sign of the Cross, were equally zealous with Luther for the doctrine of the Cross, and understood equally well with him, what it is to be crucified with Christ. His language on this subject, in his Commentary on the Galatians, is very striking and well worthy of the consideration of all Christians. On Chap. ii. 20, "We are crucified with Christ" Some of his remarks are as follows:—"Paul speaketh here of that high crucifying whereby sin, the devil, and death are crucified in Christ, and not in me. Here Christ Jesus doth all himself alone. But I, believing in Christ, am by faith crucified also with Christ, so that all these things are crucified and dead unto me."

Again,—"Faith therefore must be purely taught; namely, that thou art so entirely and nearly joined unto

Christ. that he and thou are made as it were one person, so that thou mayest boldly say, I am now one with Christ,—that is to say, Christ's righteousness, victory, and life are mine."

We direct attention to a letter from *Justitia* regarding transactions in the Nizam's dominions, which have for some time been before the public, and which a committee is now investigating. We know personally nothing of the merits of the case, though every confidence in the information and character of our correspondent. Nothing is so hurtful to British interests as the over zeal of commandants and Government officials when they stretch the authority with which the State has intrusted them, to make themselves and the Government they serve appear oppressive.

Correspondence.

TO THE EDITORS OF THE "BOMBAY GUARDIAN."

The following correspondence taken from the London *Spectator* exhibits at once the Protestant Catholicity of the Archbishop of Canterbury, and the refined Jesuitry of an Evangelican and now Popish priest, pretending first that he was a convert to the Church from dissent, and then trying to defend the fraud he had practised,—giving us an instructive example of the way his new religion debauches the conscience :—

"47 Holywell Street, Westminster, 18th June 1851.

"My Lord—I am very sorry to find by the public prints that Bishop Blomfield joins with the notorious Mr. Richards, of Margaret (now Titchfield Street) Chapel, in casting a slur upon the orders of foreign Protestant pastors, so many of whom met your Grace in friendly conference at Willis's Rooms on Tuesday last; and that he even concurs with that gentleman (at least so it would appear —I hope I am mistaken) in regarding them as 'mere laymen,' to use Mr. Richards's own words, from which the Bishop expresses no dissent,) just as the Romanists do all Protestant clergymen, Mr. Richards included, though I believe that gentleman repudiates the name of Protestant."

[Here follow some severe strictures on the Bishop of London, which are omitted as irrelevant.]

"I venture to trouble your Grace with this communication, in order to inquire whether it is your Grace's opinion, and that of the majority of your brethren—in short, whether it is really the sentiment of the Church of England, that these excellent foreign clergymen (whom we have most certainly led to believe that we recognize their orders) are not as truly pastors of the Church of Christ as even the Bishops of the Established Church: or whether, on the other hand, we should regard them, with the Bishop and his protégé, as 'mere laymen.'

"I am myself a convert from Dissent to the Established Church, and I trust, therefore, your Grace will excuse my troubling you on this point; but I confess to your Grace, that if the latter view is involved in adherence to the Church of England, or is the opinion of the majority of your Lordships, I for one shall certainly feel that the National Church has not a particle of claim to my allegiance, and that such a view really sanctions, to a very great extent at least, the efforts of the Tractarians to 'un-Protestantize' the Church of this country, and that they are not so very far wrong, after all, in speaking of the Romish as a 'sister Church,' (vide 'Christian Year,' &c.) But I cannot believe that your Grace regards the celebrated champion of Protestantism, Dr. Cumming, (who also, I believe, met your Grace on Tuesday,) and indeed the whole Established Church of Scotland, (which the supreme head of the English Church under Christ has only just assured of her 'sanction and support,' accompanying the assurance with a very large contribution,) as, as the Tractarians assert, 'without the pale of the Church of Christ,' which, however, they may make to include the Romanist.

"I am most anxious to be informed of your Grace's sentiments on this subject, as the chief ecclesiastical authority, (under her Majesty); and I am confident, therefore, that your Grace will forgive the liberty that I have taken in venturing to trouble your Grace upon the subject. I will only, in conclusion, humbly request your Grace's attention to Mr. Richards's avowed sympathy with Romanizers, (including even Mr. Harper, who has just joined the Romish Church,) and Romanists, (which is not rebuked by his bishop,) and in particular with the French Jesuit priest Pere Ravignan who, I see, assisted Archdeacon Manning in the performance of his 'first mass' at the Jesuits' Church on the day previous to your Lordship's convocation at Willis's Rooms: and Mr. Manning's name reminds me also to request your Grace's attention to his friend Archdeacon Wilberforce's recent work, (a History of Erastianism,) in which he distinctly charges the Church with 'heresy.'

"With many apologies and great respect, I have the honour to be, your Grace's most faithful humble Servant,

"W. Francis."

The above signature was that of two Christian names of Mr. W. Rees Francis Gawthorn. The Archbishop fell into the trap laid by Mr. Gawthorn, and wrote the letter we have printed, under the impression that his correspondent was, as he declared, "a convert from Dissent to the Established Church." Though placing so much confidence in a stranger, he had particularly marked his reply "Private." Soon, however, finding that this privacy had not been respected, and hearing that his letter had been shown about in different quarters, he sent his Chaplain to make inquiries about his correspondent, in Holywell Street, Westminster. Mr. Gawthorn was not at home when the Chaplain arrived; but having now gained the ends of his stratagem, he threw off the mask in the following letter, which he left for the Chaplain if he should make a second call.

"47 Holywell Street, Westminster, July 1.

"Sir—I was informed, on my return home this evening, that a gentleman has called and inquired for Mr. Francis, and that he would come again to-morrow about half past nine.

"As I am going out early in the morning, and as I think I understand the object of your visit, I thought it best to leave a few lines, in order that your second call might not be altogether to no purpose.

"You no doubt wish to know if it was I who addressed Dr. Summer lately, with respect to the sentiments of his brethren in regard to the 'foreign pastors.'

"I beg to say that I did write to Dr. Summer on that subject, with a view to the benefit of a relative whom I am trying to convert, (for I am myself a Catholic,) and that I omitted my surname in the signature of my letter, in case it should defeat the object I had in view; for I thought it was possible that Dr. Summer might have heard my name, and might know that I was a Catholic, which would probably have prevented his giving me the information I desired.

"I have also to add further, that all that I said in my note was strictly true, and that of course I intended to avoid acting in any way inconsistent with the 'private' nature of the communication. I mean, that I should not of course feel myself at liberty to publish it. I have much respect for Dr. Summer personally, though, I confess, none whatever for 'the Church of England,' and am much obliged to him for his courteous reply to my note. If it is I thought that the course I pursued in this matter was unjustifiable, or 'doing evil that good may come,' I can only say that I did not think so, nor did others who are better able to judge. I have only shown the letter to personal friends, for whose conversion to the Church I am most anxious.

"I am Sir, your obedient Servant,

"W. R. Francis Gawthorn.

"For the Gentleman from Dr. Summer."

The "Morning Chronicle" states in a leading article, that it has been in posession of the correspondence for six or seven weeks, but "for obvious reasons, such as duty towards the Church of England and its Primate, did not choose to make public this grievous scandal." Gawthorn, however, published it in a Roman Catholic paper; and the High Church journalist now gives, as an illustrative supplement, two previous correspondences by the same Mr. Gawthron. In one of these, the impostor assumed the name of "M. W. Rees," and the false character of English Churchman. In the other, he wrote in his own name to the Reverend Cyril Page, incumbent Christchurch, Westminster, and in hopes to convert him, stated himself to possess the above letter from the Archbishop, described the purport of that letter, and then, though it was marked "private"—which he begged Mr. Page to "bear in mind"—declared himself "ready to show the above letter to any one who wishes to see it": he told Mr. Page, in addition, "you are at liberty to make any private use of the information I have given you, short of communicating it to Protestant 'bishops.'"

My dear Mr. Editor.

A Court of Inquiry is now sitting at Aurungabad, to inquire into the condition of the 5th Regt. Nizam's Cavy., in consequence of threatening letters having been addressed to the Commandant, Capt. Y. I state some facts for your information in the hope of their causing a more impartial and searching inquiry than they are likely to meet with in the Nizam's dominions. Perhaps there is no man less liked than the Commandant. He had only been a few months in command when he had already excited the dislike of the whole corps. One of them, a most respectable soldier, complained to a friend that on some slight offence his commandant said to him, "May your mother, your wife, and your children all die!" After the threatening letter, he placed the Rissaldar and all the native Officers under arrest, without having the slightest ground for suspecting any of them. Now I would urge you to press a few questions on the Government and the public.

First,—Is it true or false that men are brought before the said Commandant by some of his sattellites, and accused of knowing something of the author of the letter? The man denies it, and declares he does not know anything of the matter, and never said he did. For so doing has a trooper been put in confinement and threatened with discharge? Has a mootsuddi been turned out? Has a camp-follower been kicked out of the lines?

Second.—Has this occurred in one or more instances?

Third.—Has the trooper or troopers, mootsaddi, or the camp-follower subsequently given evidence, and have they consequently been released, and reinstated into their former positions?

Fourth.—Is this, if true, according to British ideas of justice?

Fifth.—Is it true that long ago the Commandant sent a message to the Rissaldar, a fine old soldier, saying "he would be the ruin of him"?

I write from no feeling of malice to this Commandant, but from a strong desire that justice should be done, which at present does not seem very probable.

I am, faithfully Yours,

JUSTITIA.

SELECTIONS.

AT the head of the list of Knights of the Legion of Honour lately created by the President of the Republic figures the widow Brulon, born in 1771, at present an officer in the Invalides, where she has lived for the last fifty-two years, enjoying the esteem and veneration of her old companions in glory. The widow Brulon was the daughter, sister, and wife of military men, who died in active service in the army of Italy. Her father served thirty-eight years without interruption, from 1757 to 1795; her two brothers were killed on the field of battle in Italy, and her husband died at Ajaccio in 1791, after seven years' service. In 1792, at the age of twenty-one, she entered the 42nd Regiment of Infantry, in which her husband died, and where her father still served, and made herself so remarkable by her honorable conduct, both as a woman and a soldier, that she was permitted to continue in the service notwithstanding her sex. She was attached to that regiment for seven years, from 1792 to 1799, and performed seven campaigns, under the nom du guerre of "Liberè," as private soldier, corporal, sergeant, and sergeant major. On several occasions, and particularly at the defence of the Fort of Gesco, in Corsica, and at the siege of Calvi, she fought with extraordinary courage. Among the numerous authentic certificates of her brilliant deeds is the following:—

"We, the undersigned corporal and soldiers of the detachment of the 42nd Regiment, in garrison at Calvi, certify and attest that on the 5th Prarial, year II., the citoyenne Marie Angelique Josepha Duchemin, widow Brulon, discharging the functions of sergeant, commanded us at the attack of the Fort of Gesco; that she fought with the courage of a heroine; that the Corsican rebels and the English having attempted to storm the fort, we were obliged to fight with side-arms; that she received a cut of a sword in the right arm, and, a moment afterwards, a stab from a stiletto in the left arm; that, seeing us in want of ammunition, at midnight, she set out for Calvi, a distance of half a league, and displaying the zeal and courage of a real republican, she induced sixty women to rise out of their beds and carry a supply of ammunition to the Fort. She escorted the party with four men. We were thus enabled to repulse the enemy and maintain our ground."

Later, at the siege of Calvi, she directed the fire of a 16 pounder in one of the bastions, and was seriously wounded in the left leg by the bursting of a shell. This last wound rendering her incapable of continuing in the service, she was admitted on the 24th Frimaire, year VII., in the Hotel des Invalides. On the 2nd of October, 1822, she was promoted to the rank of ensign. General Latour Maubourg announced her promotion in the following terms:—

"Madame Brulon, militaire invalide, who held the rank of sergeant before entering the Hotel, has obtained from the kindness of the King the honorary rank of ensign. She will be recognized in that capacity on parade. The Governor hastens to make known this new favour, conferred by his Majesty on a person who has proved herself worthy of it by her excellent principles, her good sentiments, and the consideration she enjoys in the Hotel."

The feats of courage and the irreproachable life of this extraordinary woman are attested by all the general officers under whose orders she served, and one of them, General Lacombe St. Michael, described her in a letter written on the 15th Frimaire, year XIV., to Marshal Serurier, then Governor of the Invalids, "as having rendered herself worthy by qualities above her sex, to participate in the rewards reserved for the brave." Marshal Jerome Bonaparte and General Raudon concurred in that opinion, and their proposition in favour of the widow Brulon was sanctioned by the President of the Republic.—Lord or "Record."

"WE WILLIAM SKINNER."—We inserted last week a copy of the decree of the Supreme Civil Court in Scotland, which registers the outline of the terms on which Bishop Skinner, of Aberdeen, has been permitted to compromise the action brought against him by the Rev. Sir William Dunbar. Dr. Skinner, claiming to be Bishop of Aberdeen and 'primus' of his order, thought fit to excommunicate Sir William Dunbar, because that excellent clergyman of the Reformed Church of England did not think fit to conform to the Romanising practices of a body that never fully dissolved its ancient connexion with Rome. The terms of the excommunication befitted one who apes the thunders of the Vatican, and puffed up by the newly-assumed territorial title which Dr. Skinner had assumed, he authoritatively warned all faithful people to beware how they countenanced Sir William Dunbar in his 'sinful course,' and pronounced him no longer a presbyter, but a schismatic.

For this illegal act of usurped authority Sir William Dunbar sought redress. The Bishop demurred to Sir William's right to interfere with an act which, like Dr. Wiseman, he pretended was only spiritual. The Court of Session judged otherwise. The Judges in the first instance denied Dr. Skinner's right to style himself Bishop of Aberdeen, deeming this to be an assumption of jurisdiction, trenching upon the Queen's prerogative, and inconsistent with the Act of Union which secures in Scotland the independence and supremacy of the Presbyterian Church. Bishop Skinner was therefore only permitted to appear by his private designation of the 'Right Rev. William Skinner, D. D., residing at Aberdeen, one of the Bishops of the Scottish Episcopal Church. This technicality being settled, they adjudged that Sir William Dunbar had a right to go to a jury, and ascertain whether any and what compensation was due to him from Dr. Skinner for the bull of excommunication with which he had startled the good people of Aberdeen and the North of Scotland.

Against this finding an appeal was taken to the House of Lords, but, on mature advice, it was dropped by Dr. Skinner, who found that there was every probability of another defeat before the highest Court in the realm. After protracting the final issue so long that nearly six years have elapsed since the suit began, it has at last been compromised. Sir William Dunbar did not seek to be vindictive, and it is understood that he has been satisfied with a sum of £1,300, intended to reimburse his expenses. But Sir William has judged wisely, that it was important to put the matter on record, and the result has been that a decree has been obtained, verifying the fact that the claim for damages and expenses had been extrajudicially arranged; and further, that it was the judgment of the Supreme Court that the sentence of excommunication was in itself ineffectual: but that, so long as Sir William Dunbar complies with the provisions of the Act protecting the Episcopalian worship in Scotland, he was entitled to all the privileges of a minister or pastor, ordained by a Protestant Bishop.

The course pursued by Sir William Dunbar has been marked by firmness combined with Christian moderation, and stands out in delightful contrast to the illegal pretensions and loud menaces of him who is now formally declared by law not to be Bishop of Aberdeen. The assumptions of the Romanising body to which Dr. Skinner belongs required a check, and we are glad that their pride and vanity should experience this salutary mortification. When the Rev. Mr. Drummond, of Edinburgh, was forced to separate himself from the old Scottish Episcopalians, because he would not surrender his rights and privileges as a minister, or adopt the Popery inserted into their Liturgy, there seemed to be a danger lest the just claims of English Episcopacy might have suffered. The old Scottish Nonjurors had the countenance and support of the Tractarians and demi-Tractarians, including the Bishops of Oxford and of London. But the danger has happily passed by, and we are happy to hear of some even of the Scottish Episcopalians who do not approve of the acts of the more violent. Whilst Bishop Eden is elected by an actual Romanist, and Bishop Trower excommunicates the Duke of Argyll, we hear that Bishop Terrott conducts himself with more of modesty and forbearance. He disclaims the title of Bishop of Edinburgh as one that, being usurped, must be offensive, whilst Bishop Eden retains his rectory at Leigh, in Essex, and signs himself as "Rober Moray and Ross."—Ibid.

BEARINGS OF THE EXHIBITION ON RELIGION—OPINIONS OF THE FRENCH.—Thousands of our citizens have been contemplating with enthusiasm your Fair of the World, and yet thousands more will follow them in the course of the summer. Well, among the precious results of this grand Exhibition, one of the best for the French will be their acquisition of more correct and perfect notions respecting Protestantism.

Believe me, this is not a slight thing. Our countrymen generally know not at all in what the Protestant faith, the Protestant family, Protestant society, or Protestant life, consists. Our politicians even, our authors, our citizens of liberal professions, imagine that the reformation of Luther and Calvin had only the appearance of a religion, and that their disciples have fallen into indifference or scepticism.

The source of these great errors is in the vain and lying declarations of the priests. By repeating in their sermons, their pamphlets, and their journals, that Protestants have no religious belief, the Papist clergy have persuaded the majority of the French that it is so. You may frequently hear among us men, very enlightened on other matters, ask with a serious tone, "Have the Protestants faith in Jesus Christ?"

The visit to England will be an excellent means of disabusing these poor people, and already our most influential journals have published letters, in which their correspondents render loud homage to the religion of the English. These travellers have seen, with astonishment mingled with admiration, that the Christians of Great Britain collect annually, in voluntary subscriptions, immense sums, in order to circulate the Scriptures in all the languages of the Globe, to carry the Gospel to the heathen, to convert unbelievers, to give to children the principles of a good education, etc. They have contemplated with equal surprise the manner in which the Lord's day is observed in London, and the influence which religion exerts on the different classes of the population.

I will quote the very remarkable testimony of a writer known (mark it well!) by his devotion to Popery, M. Danjou. He has addressed to the Messager du Midi, a clerical journal, a letter which contains the following passages:—"That which strikes, first of all, the observer in London, is the religious aspect of things and men. One must be blind not to perceive, at a single glance, that religion exerts influence on every one and everywhere. This influence shines forth in the actions of life, in the customs, and even in profane amusements and pleasures... ... ... Indeed, everywhere in London I notice that the religious sentiment exists in all its energy. This austere, religious, Christian sentiment forms the foundation of the character of the English nation; it is the rule of its morals, the basis of its institutions, the safeguard of its liberty, and the foundation of its power, its greatness, and its pros-

perity"... ...Truly a Protestant could not speak better, and the Roman ecclesiastics who read the Messager du Midi must experience no very pleasant impression on finding in their favourite journal so energetic a denial of their calumnies against the Reformation.

M. Blankui, member of the Academy of Moral and Political Science, has taken advantage of his stay in England to visit, with our celebrated economist, M. Michiel Chevalier, your agricultural districts. They have been entertained by Mr. W———, who farms about 3,000 French acres. "What serious and strict habits!" writes M. Blanqui. "We have been been greatly surprised, at the hour of repast, to see all the male and famale domestics come carrying a white wooden form, which is placed before the arm-chairs of the master and his family. Mr. W———has opened the Bible and read some chapters, knelt down, and his servants with him. After prayer, the domestics have taken away the form, and the master has commenced his repast. Every one here respects his fellow,—the master his servants—the servants their master. There is no familiarity nor hauteur. They say little to each other, but they do much." Assuredly, M. Blanqui would have visited most of the farms of our own country without seeing domestic worship as in the house of the good Mr. W———. Rome has forbidden the reading of the Bible by the laity, and concentrates in the duties of the priest all religious life. How, then, should the Romnists have the same piety as the Protestants?

It would be easy to give analogous declarations from our Paris journals. Their correspondents pay just homage to the English "family," to that "home" which is one of the distinctive traits of your national character. They confess that woman occupies a better and higher place in England than France. The French woman is, perhaps, more flattered, more praised, and receives more spirited compliments; but the English woman is more respected, and her post is more valuable. Domestic bonds are scandalously lax in our country, whilst in yours they have preserved their ancient sacredness—thanks to the influence of the Christian faith.—"Evangelical Christendom."

JENNY LIND AND THE "HIGHER LAW."—A friend has handed us a private letter, received from a correspondent in Boston, in which we find an anecdote in the history of the fair songstress that shows her to belong to the "higher law" school of moralists The correspondent writes,—"Every day I hear something new of Jenny Lind, which increases my admiration of her. A Swedish captain, a pious man, who went with me to her concert last evening told me that, when she was last at Stockholm, she was requested to sing on the Sabbath, at the King's palace, on the occasion of some great, but not religious, festival. She refused, and the king called personally upon her, in itself a high honour, and, as her sovereign commanded her attendance. Her reply was worthy of herself: "There is a higher King, sire, to whom I owe my first allegiance;" and she peremptorily refused to be present. God be praised for her pure and exalted example.—"Springfield (U.S.) Republican."

"FATHER" NEWMAN, THE APOSTATE, is one of the most ill-favoured personages in existence. Coarse skinned, heavy-browed long-jawed, turkey-necked, and cadaverous, "with forehead villainous low;" the under lip thick and drooping, the upper lip thin and receding; the eyes protruding, and inexpressive; and the nose like a Scotch mull. Nature made him do a deed of shame. There is not one spark of the mens divinior in his aspect. Subordinate as such considerations seem ordinarily, they are not without significance in this case. We have often thought, as "the number of the beast" is 666—that is, "Apostate"—for that word in Greek-(the New Testament language) just fulfils the condition of the sacred riddle—so "the mark of the beast" is that coarse, unintellectual, infatuated air, indicative of obliterated senses and perverted judgment, which breathes so conspicuously from the Irish bachelorhood, so that a priest is as marked a man as a negro or a gipsey. You recognise him instantly. Independent of the shorn crown and the wizard livery, the merely facial lineaments formalized by habitual superstition betray the man. Now, Mr. Newman is "every inch" a priest. Nature hath set her stamp on him, as if for the express purpose of giving the world assurance of a priest—a bead-counting, water-bewitching, salt-exorcising, clay-sanctifying priest. Consequently, when he apostatized to Babylon, he simply "went to his own place;" and if he abides there, to attract the reprobate, and those who have a taste for the repulsive, he may also serve to scare and warn the elect. It is, then, well since Satan hath entered into this man, and made him the chief Judas of the Church of God amongst us, and led him to adopt "the number of the beast," we should, for our instruction, see broadly set upon him his "mark" also.—"The Constitution and Church Sentinel."

MR. MACAULAY.—There is a common pedestrian of London streets well known to all who are acquainted with their notabilities. He is a short, stout, sturdy, energetic man. He has a big round face, and large staring and very bright hazel eyes. His hair is cut short, and his hat flung back on the crown of his head. His gait is firm and decided, with a little touch of pomposity. He is ever provided with an umbrella, which he swings and flourishes and batters on the pavement with mighty thumps. He seems generally asorbed in exciting and impulsive thought, the traces of which he takes no pains to conceal. His face works, his lips move and mutter, his eyes gleam and flash. Squat as is the figure, and not particularly fine the features, there is an unmistakeable air of mental power and energy, approaching to grandeur, about the man. He is evidently under the influence of the strong excitement of fiery thought. People gaze curiously at him, and stop to stare when he has passed. But he heeds no one—seems indeed to have utterly forgotten that he is not alone in his privacy, and pushes energetically on, unwitting of the many who stare and smile, or of the few who step respectfully aside, and look with curiosity and regard upon Thomas Babington Macaulay. Occasionally, however, the historian and the poet gives still freer event to the mental impulses which appear to be continually working within him. A friend of mine lately recognised him dining in the coffee-room of the Trafalgar Hotel at Greenwich—a fashionable whitbait house, which it appears he frequently patronises. He was alone, as he generally is, and the attention of more than one of the company was attracted by his peculiar muttering and fidgettiness, and by the mute gestures with which he ever and anon illustrated his mental dreamings. All at once—it must have been towards the climax of the prose or verse which he was working up in his mind—Mr. Macaulay seized a massive decanter, held it a moment suspended in the air, and then dashed it down upon the table with such hearty good-will that the solid crystal flew about in fragments, while the numerous parties dining round instinctively started up and stared at the curious iconoclast. Not a whit put out, however, Mr. Macaulay, who was well known to the waiters, called loudly for his bill to be made out at the bar, and then pulling with a couple of jerks his hat and his umbrella from the stand, clapped the one carelessly on his head, and strode out flourishing the other.—Correspondent of "Inverness Courier."

WEEKLY EPITOME OF NEWS.

FRIDAY,—OCTOBER 10TH.

—— The heat of the weather is complained of on all sides: October in Bombay is generally the hottest month; this one is generally considered hotter than usual.

—— The "Lahore Chronicle" of the 1st instant mentions that the Fancy Fair at Simla, in aid of the Kussowlee Church fund appears to have been very successful, having realized according to 'on dit' some! 7,000 Rs., including a donation of Rs. 500 by the Governor General.

—— We see it stated that Lord and Lady Falkland had reached Mahabuleshwar on the morning of the 5th instant.

—— The "Bombay Times" states that Colonel Bruce Seton will positively return to India shortly, and that the appointment of Town-Major which he formerly held for so many years, and which is about to be vacated by Captain P. T. French, who is going home on furlough, will be kept open for him. This arrangement seems hardly fair towards those who have been looking forward to promotion on the Staff of this Garrison, during many anxious years of expectancy, and who have a better claim than the gallant Colonel to hold the coveted appointment. The latter Officer, it was confidently expected, would have retired from the Service ere this, and it will be a great disappointment and mortification to those who would have benefitted by this arrangement to find that they must stand "as you were" for, in all probability, some years to come.

—— It affords us much pleasure to learn from the published proceedings of the Garden Committee of the Agri-Horticultural Society of Western India, held on the 3rd instant, that there seems to be an early prospect of completing the arrangements for carrying out the proposition started some time ago for converting the space of the glacis between the palisades and the ravelin, from the Apollo Bunder to the Church Gate, into a flower garden. We trust, however, that should this measure ever reach maturity, something will be done for "Young Bombay," who will thus be driven from their only play-ground within a reasonable distance from the Fort and the small end of Colaba. At present "the Green," as it is familiarly termed, is a "real blessing to Mothers," and we really know not what they will do if their "darlings" and "wee pets" are shut out from their morning and evening resort. The gentlemen of the Committee may depend upon it there will be a rebellion amongst the Mammas, so they had better look to it in time. It will be no manner of use their endeavoring to put down the umeete by offering to make the "small Green" within the Fort a comfortable place of recreation for the infantile community,—for no mother who knows all about the desecration to be perpetrated there very shortly in the erection of a nondescript and unsightly range, or chawl, for the accommodation of some dozens of offices,—including the Supreme Court

and all thereunto belonging or appertaining,—will ever put up with such a clumsy put off as that! Indeed, unless something can be done to ameliorate the state of affairs which must come to pass if our young friends are deprived of their right of using the enclosed part of the Esplanade as a play and exercise ground, we would much rather that the flower-garden scheme be at once annihilated on the spot, and never more heard of.—To be plain, we shall inevitably "join the union."—What more beautiful flowers do we want to see than the rosy, chubby little "exotics" that repair in troops every morning and evening to the hence-forward-to-be-forbidden ground, and who make the welkin ring again with their gleeful voices, whilst engaged in their merry gambols. A sight such as this can never be compensated for by ever so many acres of the choicest of the Flora all India or even the world contains! While on this subject we would beg to point out to the notice of our excellent Chief Engineer, the shocking state of dilapidation to which some of the wooden seats on the Green are reduced. These are a very great convenience to invalids and gentlemen of portly dimensions, who would, however, rather eschew being termed our "fat" friends. At present they are scarcely fit for the accommodation of the Goanese professors of the culinary art who have committed sad havock by tearing up the planks and using them to cook "master's" dinner. The seat nearest the Apollo Bunder is now unfit even for a Committee to sit upon.

—— We learn from the Madras papers that the N. E. Monsoon has set in there at an earlier period than usual this year. There had been heavy falls of rain, with the wind from the turbulent quarter.

—— The "Bombay Gazette" states that Government is about to entertain a number of Uncovenanted Assistants to the Collectors of Revenue throughout this Presidency. The number to be immediately employed will it is said be fifteen or twenty. These appointments have been for some time past in contemplation by this Government, which, we believe, merely awaits the final instructions of the Governor General on certain points before giving effect to the measure. Some time ago an Act was passed enabling the Bombay Government to appoint "Uncovenanted Assistant Collectors," but it was found that unless they were empowered to appoint these officers "Assistant Magistrates" also the Act would be inoperative, as the Revenue and Magisterial duties of our districts require, by the system enforced under this Presidency, to be performed by the same officers. In Bengal and the N. W. Provinces the case is otherwise, the Magistrate being quite a different officer from the Collector.

SATURDAY, OCTOBER 11TH.

—— The "Bombay Times" mentions that an officer at Kolapore has just been found guilty by a Court of Inquiry of the appropriation of very large sums of public money, and that the case will be brought before a Court Martial almost immediately.

—— An uncomfortable feeling has been communicated to the officers of this Garrison by the Brigadier Commanding having most unexpectedly countermanded the order permitting them to wear white jackets "of the pattern described in G. O. bearing date the 9th August last" during the present month of October. With the thermometer ranging as high as 85° and 87° of Fahrenheit, and only a very languid and coquettish sort of a sea breeze, red "shells" and blue "frocks" are grievances of no common order, and the gallant Brigadier's joke about the pattern of the light and airy articles they are "not" permitted to wear, is not at all relished by the unhappy sufferers.

—— The following resolution, proposed by Mr. A. Malet, C. S., and seconded by Commander Jenkins, I. N., was unanimously agreed to at the last ordinary monthly Meeting of the Bombay Geographical Society, held on Thursday last the 9th instant, viz:—"The Society do record an expression of the deep grief it experiences for the loss of one of the oldest and ablest of its members—Capt. J. P. Sanders, I. N.,—whose contributions had so adorned the pages of their Transactions."

—— We see it stated in one of the local daily papers, that Captain Willoughby, of the Quarter Master General's Department, has been ordered to survey Paunch Gunny, and report upon its fitness or otherwise as the site of a convalescent station. Paunch Gunny is about seven miles to the N.E. of Mahableshwur, and has this great advantage over the latter as a Sanatarium, that it is habitable throughout the monsoon months, whereas no Europeans can remain at Mahableshwur during that period. The temperature of both places is nearly alike, but Paunch Gunny is we believe less exposed to the bleak Easterly winds which prevail from the end of November till February at the former station. There can be little doubt, therefore, that Captain Willoughby's report will be favorable. An apothecary has been stationed at Paunch Gunny for the last two years for the purpose of making meteorological observations, from which it has been ascertained that the usual annual fall of rain is about 70 inches, while at Mahableshwur nearly 300 inches is registered.

—— We regret to see it mentioned in the "Telegraph and Courier" that the 22nd Regiment N. I., stationed at Sukkur in Upper Scinde, is suffering very much from sickness. Dr. Turner has, we see, already gone up from Kurrachee to afford medical aid to this Regiment, and Drs. Wilmot and Cahill were on their way up. A correspondent of the "Telegraph" states that there has been an unusual take of the "Pulla" fish this year, which, according to the natives, is the sure forerunner of a sickly season. If this be so it is probably the "eating," and not the mere act of "catching" so many of these fish that is an unhealthy symptom.

—— We take the following account of a very melancholy accident which happened near Fultah, from the "Bengal Hurkaru."—A correspondent at Midnapore, "likely to be well-informed on the subject upon which he writes, sends us intelligence of a fatal accident to Dr. Gopal Chunder Seal, one of the young Hindus educated in England under the care of Dr. Goodeve. Dr. Seal who sometime since was serving in the Punjaub, had a few months ago been appointed to the medical charge of the Tumlook Salt Agency. Having established himself on the scene of his new duties he came up to Calcutta for his family, and with them proceeded down again in a budgerow for Tumlook. When somewhere near Fultah, the unwieldy boat, dropping down with a strong ebb, fouled the cable of a ship at anchor, and sunk immediately. Dr. Seal, his wife, brother, niece and two children with a durwan and female servant are missing, and there is no reason to hope that they have escaped with life. A man servant, named Mohesh, was picked up by a dinghie, and it is from him that the information furnished to us has been derived. He reports further that two of the boatmen were saved by means of ropes thrown from the ship whose cable was the cause of the disaster. It is just possible that others may have escaped, but there is little reason to hope that such is the case."

MONDAY, 13TH OCTOBER 1851.

—— It is stated in the "Bombay Times" that the Address to the Right Reverend Dr. Carr, late Bishop of Bombay, has not as yet been transmitted to him, but is now in course of signature at every station in the Presidency.

—— The following extract from the "Delhi Gazette" on Herat affairs will be found interesting:—"Instead of the Persians having actually taken possession of Herat, it is now reported from Peshawur that the late Yar Muhammud's son has tendered his allegiance to the Shah of Persia. The Kandahar Sirdar, Kohundil Khan, is now in Kabul, plotting with his brother the Ameer. He had been imprisoned by his other brothers, Kohundil Khan and Mihrdil Khan, and has only now made his escape. Muhammud Afzal Khan has been sent into Zoormut to collect the revenue, and Muhammud Azim is in Koorm. Akram Khan is still in Toorkistan, which is held by the Affghans up to the banks of the Oxus."

—— The local daily papers contain a report of the proceedings of a Meeting held a few days ago at Kavel, at the rooms of the "Barretto Charity," for the purpose of taking into considerations the preliminary measures for the establishment of a Reading Room and Book Club for the benefit of the Native Christians and others in Kavel and its neighbourhood. The proposal has, we are glad to perceive, met with the encouragement it deserved, and it has been decided "that a Book Club be formed which shall be called the 'Kavel Book Club.'"

—— The following extraordinary case of resuscitation after it was supposed that the vital spark had fled is taken from the "Bengal Hurkaru" of the 1st instant:—"We meet with the following story in a native weekly paper;—'We learn on a credible authority that a native was brought as a corpse to be burned at the Nimtollah Ghaut last Wednesday, and as his rela

tives were performing the last rites preparatory to his being laid on the funeral pile, that is, bathing and clothing him a fresh, one of the limbs of the seeming deceased first showed signs of animation by trembling, and afterwards the man turned his eye-balls and exhibited unmistakeable signs of life; he was then, as a matter of course, taken home by his relatives. We have since been informed that during the last stage of his malady, a dose of Gopal Bose's naus, a kind of poisonous snuff, was administered to him; we believe the medicine worked on the patient, and he was not subjected to the subsequent hydropathic treatment, which reduced him to such a state of insensibility as to be mistaken for dead, and then brought to life by coming in contact with water.' Such resuscitations are not unusual or improbable, and the cause ascribed in this case as to the patient's stupor appears to be very reasonable; it was fortunate for him that this circumstance did not take place at night, and after his being laid on the funeral pile, in that case, in spite of all marks of evident re-animation, he would have been either pelted with stones or done to death with the first iron implement that his relatives there present could lay their hands upon, or, if they were very timid, had been left to shift for himself as well as he could. Such incidents have many a time revived the fears of the superstitions, that the deceased is transformed into a ghost: we hear of many stories of so and so having been transformed and moved while on the pile, and afterwards put down with a spade or a crow-bar."

—— The investiture of Brigadier General Sir Hugh Massey Wheeler with the insignia of a Knight Commander of the Bath took place at Simla, on the 30th ultimo. The ceremony was performed at Government House by the Most Noble the Marquis of Dalhousie, in the presence of a large company composing the elite of the society of the gayest station in all India. The Governor General was on the occasion dressed in the cabinet uniform, and wore the collar and other insignia of the Knight of the Thistle, of which illustrious order His Lordship has for several years been a member.

—— We are indebted to the "Optimist" of the 1st instant for the following:—"A letter from Wuzeerabad mentions that an Artillery Officer, travelling in Cashmere, was talking to a young female in the Bazar, when a sepoy in the service of the Maharajah came up, and interrupted the discourse. The Officer struck the sepoy a blow, and killed him. We abstain from mentioning the Officer's name at present, though we do not doubt the truth of what we have above stated. The Officer, we understand, is to be sent down immediately for trial."

—— We regret to have to notice the occurrence of a very melancholy and fatal accident which occurred in our harbour on the afternoon of Saturday, for the particulars of which we are indebted to the report of the Coroner's inquisition, published in all the local daily papers. From this it appears that an inquest was held at the Officer's Mess house, Town Barracks, on Monday morning, on view of the bodies of Thomas Allen and Edmond Nourse, the former an apprentice, and the latter an ordinary seaman on board the ship "Baron of Renfrew," now in the harbour, aged 14 and 17 years respectively. At half past two o'clock on Saturday after noon, the deceased, the Captain of the ship, and two apprentices got into the jolly-boat of the ship and proceeded in the direction of Mazagon. The sail was set, and the helm in the hands of the Captain. The wind was blowing quietly from the West. Having got clear of all the shipping, a sudden puff of wind laid the boat so much over, that she instantly filled and sank.—The sheet and halyards were immediately let go by one of the apprentices who held them, but it was too late. Henry Collestor, one of the apprentices, was the only person saved,—he clung to the mast, the top of which was a foot under water. The Captain and his brother, an able seaman: were seen by him clinging to an oar; the ebb tide, which was running strong at the time,—carrying them down. They continued in sight for about ten minutes, when both disappeared. A Native fishing boat was about half a mile distant from the scene of the melancholy occurrence. She was hailed, but the crew did not appear to notice the call for assistance. The body of Captain Nourse had not been found when the inquest sat.

TUESDAY,—OCTOBER 14TH.

—— The ship Nimrod, 492 tons, Captain Lawson, which left London on the 22d March for Bombay, was, we regret to learn, wrecked in Table Bay on the 24th of July last. She was driven on shore at Paarden's Island. Captain Lawson and the crew were taken from the vessel early in the morning by the life-boat. This ship had discharged cargo in Table Bay, and was ready to proceed on her voyage to Bombay in ballast: a portion of the stores were saved, but the vessel bilged, and is a wreck.

—— The daily papers contains a report of the Court Martial recently held on Captain E. M. Nixon, of the 6th Regiment N. I, on charges accusing him of having embezzled the public money during the time he was Paymaster of the Regiment. The finding and sentence of the Court cannot be known until they are promulgated in General Orders by the Commander-in-Chief, to whom the proceedings have been forwarded.

WEDNESDAY, OCTOBER 15TH.

—— We are sorry to observe that the Right Reverend the Metropolitan of India is labouring under indisposition. A notice appears in the Calcutta official gazette, under date 3rd inst., to the following effect:—"The Right Reverend the Lord Bishop and Metropolitan in India being unable to proceed on his present Sixth Triennial Visitation, his lordship has deputed and empowered his Commissary, the Venerable John Henry Pratt, Archdeacon of Calcutta, by letters of this date, under the Seal, to continuee such Visitation on his lordship's behalf, and as his delegate, to hold such his Visitation throughout his Diocese.—By order of the Bishop dated at Calcutta, this 3rd day of October, 1851.—WM. HY. ABBOTT, Registrar and Secretary."

—— The "Madras Athenæum" of the 4th instant says that the Madras Bar have had a Meeting and decided to practice in the small cause court. The lowest fee is fixed at five Pagodas, and the question as to the acceptance of briefs without the intervention of an Attorney is left open for future consideration.

—— The "Spectator" does not believe that the heavy rains at Madras are any indication of the setting in of the Monsoon Another heavy thunder storm, with abundance of rain, visited that place and its vicinity on the 2nd instant, coming from the N.E. to the N.W, after which the wind shifted towards the Southward.

—— The "Friend of India" appears to have been misled into giving currency to some erroneous reports respecting the character and the description of employees attached to the Bombay Railway staff. In his issue of the 2nd instant, in reply to the "Telegraphs" denial that English "navvies" have ever been employed on this Railway, the "Friend" says—"We certainly were given to understand that the contractors brought out a considerable number of that class of men to act as gang-masters, but that they died, got ill, or took to drinking with such rapidity as to make the experiment rather a costly one. We should like to ascertain the truth of the report, as it is still a most point whether these men might not be employed to advantage in certain situations."—In reply to this the "Telegraph" of to-day gives the following explanation which settles the matter in a most satisfactory manner we should think to all parties:—

"As the Friend would like to ascertain the truth of the Report in question, we shall take the trouble of giving him "the truth, the whole truth." We beg then to assure our respected Serampore contemporary—1st, that no English "navvies" or English Labourers of any kind have ever been brought out to work on the Bombay Railway; 2nd, that the only Englishmen who have come to Bombay in connection with the Railway are the Engineer Staff and the Contractors and their Assistants, and 3d, so far from those Europeans having generally died, got ill, or taken to drinking, only one of them has died, only one of them is now, or was lately in hospital,—and as for drinking, they are as sober, steady, well behaved men as could be found even in Serampore,—and indeed in selecting them for the Indian field, particular care was had touching their previous character. For the truth of all this we pledge our editorial reputation."

THURSDAY, OCTOBER 16TH.

—— The "Bombay Gazette" of to-day hears that the appointment of Town Major, which will be vacant on the 1st November by the return of Captain French to England, has been offered to and will be accepted by Lieutenant Colonel Humphrey Lyons,

ommanding the 28th Regiment N. I., stationed at Hyderabad Scinde. The gallant Colonel, it is stated, is a brother of Sir ward Lyons, Her Majesty's Consul to the Swiss Cantons, and o was formerly British Minister at Athens.

—— The "Ceylon Times" of the 26th ultimo thus records the ath of Mr. J. F. Giffening, a member of the legislative council that island, on that date:—"We regret to announce the death J. F. Giffening, Esq., Member of the Legislative Council, hich took place this morning. The departed gentleman was ich respected, and for many years enjoyed the confidence and spect of all classes of the community. The death of Mr. Giffen- g causes another vacancy in Council, to fill which of course will et with the best consideration of His Excellency. Mr. Giffening is also legal adviser to the Savings' Bank and Loan Board, and roctor and Notary Public; and we may fairly suppose that Mr. Saram, who has acted for some years with him in discharging e duties of Proctor and Notary Public to those Institution, will appointed to succeed him. From our knowledge of Mr. De Sa- m's qualifications, and the experience he has had in the legal ofession, we know of none more likely to give satisfaction, nor y who has greater claims to those situations."

—— We take the following from the Calcutta "Morning Chro icle" of the 2nd instant:—"A Bengal cadet, whose name is W. oung, has been detained at Aden by the effects of a serious wound, ceived in an affray with the blood-thirsty Arabs who frequent at port. We believe the affair originated in a squabble with the en, who let out donkeys at the landing place on the beach, to arry visitors up to the town and fort. The young gentleman entioned above is stated to have taken no active part in the dis- rbance, during which, however, he received a severe wound ross the foreh ad, for which it was considered necessary to de- in him at Aden, as it was thought dangerous in this weather for im to continue the voyage. These Arabs sadly want a little avitable legislation amongst them, as the prevailing system of mo- ern English administration seems quite unintelligible to such entlemen, and is only a a subject for ridicule and contempt."

—— The "Optimist" of the 4th instant hears that the Governor- General and suite will probably arrive in Calcutta from the Upper Provinces about the 20th of January next. The same paper says hat Sir James Colville, one of the Puisne Judges of Her Majes y's Supreme Court at Calcutta was expected at Simla on the 26th ultimo. Sir James had suffered severely from fever at Benares.

—— The "Eastern Star," quotes from the "Dundee Courier" he following astounding announcement, which really appears too ncredible for belief.—Some one must have surely been wilfully eceiving our Northern contemporary in this matter:—"It is ta ted that the Captains of several vessels who had taken out a umber of females to San Francisco (California) on speculation, ad been under the necessity of (what do you imagine gentle eader?)—SELLING THEM BY AUCTION!! in order to lefray the expenses if their passage!!!—The "plainest" (ugliest?) mongst them were knocked down at £4.2s.—The others, ac- ording to their youth and beauty, fetched better prices; but the highest sum obtained was £14.5s.!!—If we did not feel quite certain that the foregoing is only a squib let off at the instigation of their sweethearts to deter the Dundee lasses from emigrating to the gold region, we should have something to say to these monsters in human shape, the Dundee skippers, who are here re- presented in the light of wholesale dealers in the flesh of their countrywomen!

CIVIL APPOINTMENTS, &c.

POLITICAL DEPARTMENT.

Bombay Castle, 15th October 1851.

Apothecary Lewis George, in medical charge of the Hon'ble Company's Agency in the Dominions of His Highness the Imam of Muscat, was granted leave of absence on sick certificate, from the 12th December 1850 to the 10th June last, on which latter date he resumed charge of his duties.

Mr. E. P. Down, Assistant to the Political Agent in the Southern Mahratta Country, assumed charge of that appointment on the 10th instant.

TERRITORIAL DEPARTMENT.

Bombay Castle, 10th October 1851.

Mr. William James Turquand has been appointed First Assistant to the Collector and Magistrate of Rutnagherry.

Mr. Lestock Reid to be First Assistant to the Collector and Magistrate of urat.

Mr. John Frederick Armstrong to be Second Assistant to the Collector and Magistrate of Tanna.

Mr. Robert Hill Pinhey to be Acting Third Assistant to the Collector and Magistrate of Poona.

The Hon'ble George Augustus Hobart is appointed Acting Second Assistant to the Collector and Magistrate of Ahmedabad.

Mr. John Stewart Inverarity to be Second Assistant to the Collector and Magistrate of Poona, and Acting First Assistant.

Mr. Charles Walter to be Third Assistant to the Collector and Magistrate of Ahmedabad.

Mr. Richard White to be Third Assistant to the Collector and Magistrate of Ahmednuggur.

Mr. Charles Forbes Hodson Shaw to be an Assistant to the Collector and Magistrate of Belgaum, and Acting Third Assistant.

Mr. William Henry Havelock to be Second Assistant to the Collector and Magistrate of Sholapoor, continuing to act as First Assistant to the Collector and Magistrate in Khandesh.

Mr. Francis Stewart Chapman to be Acting Second Assistant to the Collector and Magistrate of Poona.

Mr. Robert Ferguson Maclier to be Acting Second Assistant to the Collector and Magistrate of Sholapoor.

Mr. Alexander Ronald Grant to be First Assistant to the Collector and Magistrate of Tanna, from the date of Mr. Compton's departure on furlough.

Mr. David Clarence Russell Leighton to be First Assistant to the Collector and Magistrate of Sholapoor, from the date of Mr. Compton's departure on furlough.

Mr. James Robertson to be Second Assistant to the Collector and Magistrate of Ahmednuggur, from the date of Mr. Compton's departure on furlough.

Mr. James Mackintosh Erskine to be Second Assistant to the Collector and Magistrate of Rutnagherry, from the date of Mr. Compton's departure on furlough.

Mr. Michael John Maxwell Stewart to be Second Assistant to the Collector and Magistrate of Dharwar, from the date of Mr. Compton's departure on furlough.

Mr. William D'Oyly to be Acting Second Assistant to the Collector and Magistrate of Ahmednuggur, from the date of Mr. Compton's departure on furlough.

Mr. Thomas Charles Loughman to be Collector and Magistrate of Sholapoor from the date of Mr. Reeves' departure on furlough.

Mr. Jonathan Duncan Inverarity to be Collector and Magistrate of Belgaum, from the date of Mr. Reeves' departure on furlough.

Mr. John Hinde Pelly to be Agent at Colaba, from the date of Mr. Reeves, departure on furlough.

Mr. Charles James Davies to be First Assistant to the Collector and Magistrate of Khandeish, from the date of Mr. Reeves' departure on furlough, continuing to act as First Assistant at Broach.

Mr. Robert Henry Ryan to be Second Assistant to the Collector and Magistrate of Ahmedabad, from the date of Mr. Reeves' departure on furlough, continuing to act as Assistant Judge of Ahmedabad.

Mr. James Erskine Oliphant to be Second Assistant to the Collector and Magistrate of Kaira, from the date of Mr. Reeves' departure on furlough.

Mr. Edmund Champagne Jones to be Collector and Magistrate of Poona, from the date of Mr. Shaw's departure for England.

Mr. Edward Manta ne Smart to be Collector and Magistrate of Broach from the date of Mr. Shaw's departure for England

Mr. Edward Leighton Jenkins to be Deputy Collector of Continental Customs and Excise, from the date of Mr. Shaw's departure for England continuing to act as Collector of Ahmedabad.

Mr. Alexander Rogers to be First Assistant to the Collector and Magistrate of Broach, from the date of Mr. Shaw's departure for England, continuing to be employed on special duty.

Mr. Lionel Robert Ashburner to be Second Assistant to the Collector and Magistrate of Broach, from the date of Mr. Shaw's departure for England.

Mr Henry Hebbert to be Sub-Collector of Nassick, from the date of Mr. Shaw's departure for England, continuing (until further orders) to perform the duties of Deputy Collector of Continental Customs and Excise.

Bombay Castle, 13th October 1851.

Mr. H. W. Reeves, Collector and Magistrate of Belgaum, has been allowed leave of absence, for one month from the 1st December next, under Section XI. of the Absentee Regulations, to visit the Presidency, preparatory to proceeding to England on furlough.

Mr H. Miles, Uncovenanted Assistant to the Collector of Customs, Bombay, has been allowed leave of absence for one month, to proceed to Mahableshwur, on private affairs.

Mr. G. Coles, Collector of Rutnagherry, has been allowed leave of absence for ten days, from the 16th instant, under Section XI. of the Absentee Regulations, to visit the Presidency, on urgent private affairs.

Bombay Castle, 14th October 1851.

Rao Saheb Shreeneewas Shesho has been confirmed in the appointment of Dufturdar in the Ahmednuggur Collectorate.

Bombay Castle, 15th October 1851.

The following Officers are appointed to act as Deputy Collectors of Hyderabad, until further orders:—

Lieutenant J. T. Jameson, of the 28th Regiment Native Infantry.

Lieutenant F. Philips, of the 1st European Regiment.

Lieutenant L. D. Dunsterville, of the 28th Regiment Native Infantry.

The following Officers are confirmed in the appointments in which they are now acting:—

Mr W. J. Surtees, Uncovenanted Deputy Collector of Kurrachee.

Mr C. M. Richardson, Uncovenanted Deputy Collector of Hydrabad.

Lieut. R. Cowpar, 1st Fusiliers, Deputy Collector of Shikarpore.

By order of the Right Hon'ble the Governor in Council,
A. MALET, Chief Secretary.

JUDICIAL DEPARTMENT.

Bombay Castle, 10th October 1851.

Mr. C. M. Harrison, Judge and Session Judge of Ahmedabad, is allowed leave of absence, under Section VI. of the Absentee Rules, for one month, to proceed to Bombay, on medical certificate, the leave to commence from the date of Mr. Harrison's quitting his Station.

Rao Bahadoor Vassoodew Sewram, Acting Principal Sudder Ameen of Ahmednuggur, is allowed leave of absence for nine days, from the 31st August to the 8th September last, inclusive.

Bombay Castle, 11th October 1851.

The Judges of the Sudder Dewanee Adawlut have reported the following appointment:—

Azum Gunputrao Dhondeo to be Acting Moonsiff in the Poona Zillah.

Bombay Castle, 13th October 1851.

The following arrangement is made in the Subordinate Medical Department:—

First Hospital Assistant Shaik Hoosein, 20th Regiment N. I., to be attached to the Jail Hospital at Poona.

First Hospital Assistant Paulo Rebello, Police Hospital, Presidency, has been allowed leave of absence for four months, from the 1st instant, to proceed to Tanna, for the benefit of his health.

GENERAL DEPARTMENT.

Bombay Castle, 10th October 1851.

Ball Ragoonath Shastree is appointed a Hindoo Assessor of the Civil and Military Examination Committee.

ECCLESIASTICAL DEPARTMENT.

Bombay Castle, 10th October 1851.

The Reverend C. Wodehouse, B. A., having arrived at Bombay on the 4th instant, pursuant to his appointment by the Honorable the Court of Directors, is admitted an Assistant Chaplain on the Ecclesiastical Establishment of this Presidency, from that date.

The Reverend P. Anderson, Chaplain of Colaba and the Harbour, has been allowed leave of absence for one month, from the 7th instant, to proceed to the Mahableshwur Hills, on private affairs.

Bombay Castle, 11th October 1851.

The Reverend D. H. Cotes, Assistant Chaplain of Baroda, is allowed leave of absence for one month, from the date of his leaving his Station, to proceed to Bombay, for the benefit of his health.

By order of the Right Hon'ble the Governor in Council,
J. G. LUMSDEN, Secy. to Govt.

MILITARY.

Bombay General Orders.

BY THE RIGHT HON'BLE THE GOVERNOR IN COUNCIL.

Bombay Castle, 7th October 1851.

No. 535 of 1851.—The following orders are confirmed :—

An order by Lieut. Col. Down, dated Kurrachee, the 1st September 1851, appointing Ensign Lewis to act as Quarter Master and Interpreter to the 1st Grenadier Regiment N. I., during the indisposition of Lieut. Gordon, or until further orders.

An order by Lieut. Col. Trevelyan, dated Rajkote, the 9th September 1851, appointing Lieut. Smith to act as Adjutant to the 2nd Regt. Light Cavalry, during the absence of Lieutenant Barnewall, on sick leave to Bombay, or until further orders.

An order by Major General Stavely, C. B., dated Ahmedabad, the 17th Sept. 1851, appointing Lieutenant Bate, of the 7th Regiment N. I., to receive charge of the Commissariat and Bazar Departments at that Station, from Lieut. Beale, proceeding to join his appointment.

An order by Major Scobie, dated Surat, the 13th September 1851, appointing Lieut. Nuttall to act as Adjutant to the 29th Regiment N. I., during the absence of Lieut. Henderson, on leave to Bombay.

Bombay Castle, 9th October 1851.

No. 536 of 1851.—Thomas Fregear, an out Pensioner of Chelsea Hospital, has been permitted to reside and receive his pension at this Presidency.

Bombay Castle, 10th October, 1851.

No. 538 of 1851.—Lieutenant T. Bromley, of the 28th Regiment N. I., being declared unfit for further effective service, is at his own request transferred from this date to the Invalid Establishment, and is permitted to reside, and receive his pay and allowances at the Neilgherry Hills.

By Order of the Right Honble the Governor in Council,
J. G. LUMSDEN, Secy. to Govt.

BY HIS EXCELLENCY THE COMMANDER IN CHIEF.

Adjutant General's Office, Bombay, 9th October 1851.

With the sanction of the Right Honorable the Governor in Council, Lieut. W. R. Houghton, of the 14th Regt. N. I. is appointed a Member of the Committee of Examination in the Native Languages, to assemble to-morrow the 10th instant.

1. The Right Honorable the Governor in Council has been pleased to sanction the discharge from the Service of Store and Park Serjeant William Risk, of the Ordnance Department, on a pension of one shilling a day, in Europe.

Adjutant General's Office, Bombay, 14th Oct. 1851.

The Right Honorable the Governor in Council has been pleased to sanction the discharge from the Service of Private Meeandaram Ahier, of the 24th Regt. N. I., with a gratuity of five months' Pay.

By order of His Excellency the Commander in Chief,
(Sd.) J. HALE, Lieut. Col., Adjt. Genl. of the Army.

Deputy Adjutant General's Office, H. M. Forces.

Head Quarters Mahableshwur, 9th Oct. 1851.

The following are confirmed :—

Brigade Order by Lieut. Colonel M. Stack, C. B., Commanding at Kurrachee, dated 16th September 1851, appointing Serjeant James Quin, H. M. 64th Regiment, as Garrison Provost Serjeant in charge of the Cells, vice Serjeant John Doherty promoted.

Ditto ditto by Brigadier Wilson, Commanding Deesa Field Brigade, dated 23d September 1851, granting leave of absence to Ensign Huddleston, of the 8th Foot, from 25th September to 25th October 1851, to proceed to Bombay, for the recovery of his health.

Regimental Order by Lieut. Col. Stisted, Commanding H. M. 78th Highlanders, dated 30th April 1851, appointing Lieutenant Webster to act as Interpreter to the Regiment from this date until further orders, vice McPherson proceeded on two years' leave to England.

The leave of absence granted to Lieutenants Webster and Gilmore, of the 78th Highlanders, in the 3rd Para. of General Order, dated 24th July 1851, is cancelled at their own request.

The leave of absence granted to Major Quentin, of H. M. 10th Royal Hussars, in the 2nd Para. of General Order No. 44, dated 22d August 1850, is cancelled from 30th September, the date of his rejoining his Regiment, subject to the confirmation of His Excellency the Commander in Chief in India.

Leave of absence—

64th Foot.—Captain Anderson, in extension, from 15th to 31st October 1851, to enable him to rejoin his Regiment at Kurrachee.

78th Highlanders.—Lieut. E. A. Delesser, in extension, from 11th October to 11th November 1851, to remain at Poona, on medical certificate.

By order of His Excellency Lieut. Genl. Sir John Grey, K. C. B.,
(Sd.) T. S. CONWAY, Major.
Actg. Deputy Adjt. Genl. H. M. Forces Bombay

MARINE.

Indian Naval Orders.

Bombay Castle, 8th October 1851.

No. 135 of 1851.—Lieutenant R. Barker is allowed leave of absence for two years, to proceed to the Cape of Good Hope, on medical certificate.

Bombay Castle, 9th October 1851.

No. 136 of 1851.—Mr. A. T. Windus, Mate, is allowed leave of absence for one month, from the 7th instant, to proceed to Belgaum, on private affairs.

No. 137 of 1851.—Mr. J. E. C. Price, Acting Mint Master, is allowed leave of absence for one month, to proceed to Belgaum, on private affairs.

Bombay Castle, 14th October 1851.

No. 138 of 1851.—Mr. F. H. Hora, Purser of the Indian Navy, returned to his duty on the 5th instant, by the "Acbar," with the permission of the Honorable the Court of Directors.

No. 139 of 1851.—Mr. H. Lamb, Midshipman, returned to his duty on the 4th instant, by the ship "Sesingapatam," with the permission of the Honorable the Court of Directors.

Messrs. William Hipkin Moorhead, and Henry LeMessurier, Volunteers for the Indian Navy, also arrived by the same ship.

No. 130 of 1851.—Lieutenant H. Batt is allowed leave of absence for three years, to proceed to Europe, on Medical certificate.

No. 131 of 1851.—The following promotions and adjustment of rank are made :—

Lieutenant A. Fouleston to be Senior Lieutenant, and Senior Mate O. Child to be Lieut. vice Zoueh, deceased ..... } Date of Promotion 12th August 1851.

Commander R. Ethersey to be Captain, vice Sanders, deceased ..... } Date of Promotion

Senior Lieutenant Drought to be Commander, vice Ethersey, promoted ..... }

Junior Lieutenant Adams to be Senior Lieutenant, and Mr. W. B. Dickson, Mate and Provisional Lieut. to be Lieutenant, vice Drought, promoted..... } 14th August 1851.

Mr. H. R. Edlin, Mat , to be Provisional Lieutenant, vice Mason, in England, and not qualified.....

Commander G. B. Kempthorne to be Captain, vice Hawkins, deceased .....

Senior Lieutenant Draper to be Commander, vice Kempthorne, promoted.....

Junior Lieutenant Tronson to be Senior Lieutenant, and Mr. H. R. Edlin, Mate and Provisional Lieutenant, to be Lieutenant, vice Draper, promoted..... } 26th ditto.

Mr. A. A. Cookson, Mate, to be Provisional Lieutenant, vice Mason, in England, and not qualified.....

By Order of the Right Hon ble the Governor in Council,
J. G. LUMSDEN, Secy. to Govt.

Superintendent's Office, Bombay, 8th October, 1851.

Lieut Pingelly, and Mr. Hora, Purser, having returned to their du by the Steam Packet Acbar, on the 5th instant, were directed to join t Hastings, as Supernumeraries, on that date.

The following changes are to have effect from this date.

Commander Ball, from the Sesostris to the Zenobia.

Commander Gardner, from the Acbar to the Sesostris.

Lieut. Balfour, from the Euphrates, to the charge of the Acbar.

Lieut. Constable, from the Zenobia, to the charge of the Euphrates.

Lieut. Pingelly, from the Hastings, to the Auckland.

Lieut. Robinson, from the Acbar, to the Hastings, as Supernumerar for the purpose of Studying at Butchers' Island.

Lieut. J. L Stevens, from the Hastings, to the Acbar.

Mr Hora, Purser, from the Hastings, to the Zenobia.

Mr Barker, Clerk in charge of the Zenobia, to the Euphrates, Clerk in charge.

Mr Ford, Captain's Clerk, from the Euphrates, to the enobia.

Mr McLaren, Acting Master, from the Hastings, to the Jhelum.

Mr Simpson, Acting 2nd Class 2nd Master, from the Medusa to th Jhelum.

Mr Cairncross, Acting 1st Class 2nd Master, from the Jhelum, to th Berenice.

With reference to G. G. O. No. 123, of the 6th instant, appointing M Rithain, Purser, to officiate as Deputy Pay Master, the name of that Office is to be struck off the books of the Hastings from the above date.

Lieut. H. H. James, of the Sesostris, was permitted to reside on shore for the benefit of his health, from the 3rd instant.

Superintendent's Office, Bombay, 11th October 1851.

Mr Cobbold, Midshipman, of the Sesostris, is to be discharged to th Zenobia.

(Sd.) J. W. YOUNG, Commander, Assist. Supdt. I. N.

DOMESTIC OCCURRENCES.

Bombay.

BIRTHS.—At Plymouth, on the 3rd ultimo, the Wife of Commander E. Da nell, I. N., of a son. At Girgaum, on the 7th Oct. the Wife of Mr. F. Cris of a daughter. At No. 1 Grant Buildings, Colaba, the Wife of Mr Robe McKenzie, Engineer, I. N., of a son. At Agra, on the 3rd October, the Wif of John Murray, Esq., M. D., of a daughter. At Bombay, on Saturday th 11th October, the Wife of Captain Henry Lavie, 13th Regiment N. I., of daughter. At Ahmednuggur, on the 10th October, the Wife of Lieutenan Henry W. Holland, Sub-Assistant Commissary General, of a son. At Mhow on the night of the 30th September, the Wife of Captain G. A. Tulloch 33rd Regiment Madras Native Infantry, of a daughter. At the Grove, Ma zagon, on Tuesday, the 14th October, Mrs. Birdwood, of a son. At Upper Colaba, on the 11th instant, the Wife of the Rev. Alex. Garden Fraser, o a daughter. At Balcairn, Bombay, on the 15th instant, the Wife of G Buist, Esq. of a daughter.

MARRIAGE.—At the Free Church, on Monday last the 13th inst. by the Rev R. Nesbit, Mr. Charley Palmer Strafford ?—to Isabella, the only daughter o the late Mr. Houghland.

DEATHS.—At Ahmednuggur, on the 14th October, Emily, the belove Wife of Captain Gaisford, Artillery. At Sea, on Board the Steam Vessel Indus, on the 14th August, Captain John Park Sanders, of the Indian Navy, late Senior Naval Officer at Aden. At Byculla, on the 3rd October, Mr. Thomas Hern, of the Military Board Office. At Belgaum, on the 7th October, in the 49th year of his age, Mr. Thomas Hosty, late Conductor of Ordnance. At Agra, on the 5th October, Elizabeth Ann, the inf ant daughter of Dr. and Mrs. John Murray. On the 13th October, at her re sidence, Fort, aged 45 years, the Wife of Manockjee Nesserwanjee Pitty, Esq

SHIPPING INTELLIGENCE.

Bombay.

1851. ARRIVALS.

5th Oct.—H. C. Steam Vessel Acbar, Commander Gardner, from Aden 28th September. *Passengers*—Dr. and Mrs. Larkins; Miss Ecklin; Revds. F. Josehans; S. Kusen; E. Dietz; and H. N. Kandrenga; Mr. E. Plebst; Mr. C. Bienz; Mr. Johnstone; Lieut. J. N. Nicholson; Lieutenant Pengelly, I. N.; Mr. Hora, I. N.; Revd. M. Bernardo; Mr. Alberto and Mr. F. Bamjans.

9th ,, Steamer Sir J. Jejeebhoy, J. Clark, from Surat 8th instant. *Passengers*—76 Natives.

,, ,, Steamer Sir J. R. Carnac, G. M. Beyts, from Surat 8th inst. *Passengers*—Capt. Crawford and Lady, with two Children and a number of Natives.

,, ,, Barque Lord Western, Henry Phillips, from Mauritius 9th September. *Passengers*—Messrs Benjamin F. Meda, James E. Witman, and Charles H. Myers.

10th ,, Steamer Sura, P. Duverger, from Surat yesterday. *Passengers*—Several Natives.

11th ,, Ship John Wood, M. Archer, from Liverpool 22d June.

,, ,, Steamer Sir J. Jejeebhoy, J. Clark, from Bancote 6th Oct.

,, ,, Steamer Surat, P. Duverger from Bancote, 10th October.

,, ,, Ship Barrackpore, E. Underwood, from London 13th June.

13th ,, Steamer Phlox, F. M. Ellis, from Surat. *Passengers*—H. R. Drury, Esq., and 75 Natives.

,, ,, Ship Sultan, W. W. Rice, from China 6th July, and Anjer 30th August.

14th ,, Portuguese Brig Miranda, Dawood Amoojee, Nacods, from Mozambique 4th September. *Passengers*—9 Natives.

,, ,, Ship Amoy, Thomas Cunningham, Master, from Hong-kong 13th July.

,, ,, Ship Countess of London, J. Cornfoot, from Liverpool, 27th May.

,, ,, Ship Ann Martin, E. Martin, from China 15th July. *Passengers*—Mrs. Martin, and Children.

,, ,, Barque Gem, C. Nixon, from Bordeaux, 12th June.

15th ,, Ship Tulloch Castle, J. Greig, from China 19th July. *Passengers*—Mr. W. Copeland; Rev. J. Allara; Rev. J. Frazer; and one Native.

ASIATIC SOCIETY MUMBAI

DEPARTURES.

9th Oct.—H. M.'s Ceylon Govt. Steamer Seaforth, D. Dewans, to Colombo.

9th Oct.—Steamer Sir J. Jejeebhoy, J. Clarke to Bancote. *Passengers*—Mrrs. Ackland; Mrs. Whichelo; Mr. Ackland; Captain Whichelo; and several other parties.

" " Steamer Surat, P. Durverger, to Bancote. *Passengers*—Captain Marriott, and several other parties.

" " Steamer Malta, H. R. Potts, to Galle, Penang, Singapore, and Hongkong. *Passengers.*—To Madras: Miss A. Walter.—To Point de Galle: Lieutenant Chads, H. M.'s 84th Foot, and six deck passengers.—To Calcutta: Mrs. Rosetti, and child.—To Singapore: Dhunjeebhoy Hormusjee, Esq., and Servant.—To China: Aderjee Sapoorjee, Esq., and Servant.

11th " Steamer Sir J. Jejeebhoy, J. Clark, to Surat. *Passengers*—Col. Macan and several Natives.

12th " Schooner Sidney, A. Wild, to Whampoa in China.

" " Ship Mayaram Dyarum, T. Brady, to Canton in China, 12th October.

" " Ship Asceola, R. Waite, to Canton in China, 13th October.

14th " Ship Rajasthan, L. Anderson, to Whampoa in China.

" " Steamer Sir J. R. Carnac, G. M. Beyts, to Surat. *Passengers*—Miss Taylor; Lieutenant Henderson, 29th Regiment; and a Number of Natives.

Military Arrivals and Departures.

1851.

ARRIVALS.

4th Oct.—Captain Lavie, 14th Regiment N. I., on sick leave, from Baroda

9th " Lieutenant J. Peyton, 23d Regiment N. L. I., on duty from Baroda.

" " Lieutenant S. Y. Howison, 12th Regiment N. I., on medical certificate, from Ahmedabad.

10th " Ensign J. Colburn, 13th Regiment N. I., to join, from Poona.

" " Ensign A. Grey, 15th Regiment N. I., to join, from Poona,

" " Captain A. Crawford, 30th Regt. N. I., on leave, from Baroda.

14th " Lieutenant J. Sheckleton, Horse Artillery, to join from Poonah.

" " Lieutenant C. Clarke, Artillery, on duty, from Ahmednuggur.

" " Lieutenant Cotes, Horse Artillery, on duty, from Poona.

" " Captain H. Rudd, 5th Regt. N. L. I., on Medical Certificate, from Kurrachee.

DEPARTURES.

10th Oct.—Captain E. Whichelo, Staff, on leave, to Mahabuleshwur.

" " 2nd Lieutenant Charles Glassfurd, Fusiliers, to join, to Poona.

" " Captain J. H. G. Crawford, Engineers, to Mahabuleshwur.

" " Lieutenant Marriott, Engineers, to Mahabuleshwur.

12th " Lieutenant Colonel H. Macan, 17th Regt. N. I., to join to Baroda.

13th " Lieutenant A. F. Lloyd, 27th Regt. N. I., to join to Poona.

" " Major Littlewood, Native Veteran Battalion, to rejoin, to Dapoolée.

" " Lieutenant H. E. Jacob, Staff, to rejoin, to Poona.

14th " Lieutenant F. Conybeare, Horse Artillery, to rejoin to Poona.

15th " Lieutenant Henry Guise, 28th Regiment Bengal N. I., to join to Peshawur.

" " Ensign Checkley, 19th Regt. N. I., to join, to Kolapore.

COMMERCIAL.

BOMBAY, 16TH OCTOBER 1851.

Exchange.

London (Mercantile) 6 months' sight	2s.	0¼d. per Rupee.
Ditto Bank Rates	1s.	11⅞d.
Ditto 3 months' sight	1s.	11⅞d.
Ditto 2 ditto	1s.	11d.
Ditto 1 ditto	1s.	10⅞d.
Calcutta at 60 days'		101
Ditto 30 ditto		101¼
Ditto Sight		102¼
Madras 30 days		99¾
Ditto Sight		100
China 60 days'		222

Bank, &c. Shares.

Bombay Bank	Rs.	1,000	6½ ₱ ct.	21 per cent pm.
Oriental Bank	"	500	7 do.	Tranfer Books closed
Commercial Bank	"	500	7 do.	5 do. discount.
Agra Bank	"	500	8 do.	Par.
Apollo Press Co.	"	12,500	1,500 p. shr.	Rs. 17,600
Colaba ditto	"	7,000	1,500 p. shr.	Rs. 16,825
Colaba Land Co.	"	10,000	434 p. shr.	Rs. 7,000 Noml.
Bombay S. N. Co.	"	400	6 p. ct.	Rs. 54 p. ct. disct.
E. I. P. Railway Co.	"	Rs. 38·2 11	5 p. ct.	Rs. 35.

Rates of Freight.

To London per ton...£2 15s. per Ton,
To Liverpool.....£2 15s. per do.
To Clyde..... No quotations.
To China..... Rs. 16 per candy.
To Calcutta, Salt.... Rs. 275 per Rass,

Government Securities.

5 ₱ Ct.	Transfer Loan	Rs. 115⅛	₱ 100	Sicca. Sales.
"	Loan 1825-26	" 107⅞	at 107¾	do.
"	Loan 1829-30	" 107⅞		do.
"	Loan 1841-42	" 105¾		
"	Loan 1832-33	" 97½		
"	Loan 1835-36 / 1842-43	" 92		

Price of Bullion, &c.

Sovereigns	Rs.	10 6 as.
Bank of England Notes	"	10 4 as.
Spanish Dollars	"	221 per 100
German Crowns	"	214 per 100
Sycee Silver	"	104½ p 100 tolas.
Gold Leaf (range of quality)	"	16-7/8 per Tola.
Gold Ingots, according to touch	"	15⅝ per tola.

Oriental Bank.

RATES OF INTEREST, EXCHANGE, AND COMMISSION.

INTEREST ALLOWED

On Current Accounts payable on demand { 2½ per cent. per annum.
" Deposits, payable at 1 month's notice 3 " "
" " " at 3 months' " 4 " "

INTEREST AND DISCOUNT CHARGED

On Government Bills	Not exceeding 3 months	4 per ct. per annm.
" Commercial Bills		7 " "
" Loans on Government Notes		6 " "
" " Goods, &c		8½ " "

Rebate allowed at Government Bill rate only.

EXCHANGE

On London at 6 months' sight	at 1s.	11⅛d. per Rupee.
" " at 3 months' sight	" 1s.	11⅛d. "
" " at 2 months' sight	" 1s.	11d. "
" " at 1 month's sight	" 1s.	10⅞d. "
" " at 1 day's sight	" 1s.	10⅝d. "
" Ireland at 1 day's sight		
" Scotland at 1 day's sight	" 1s.	10½d. "
Circular Notes payable throughout Europe		

N. B.—The Bank does not draw at six months' sight for sums under £50; nor for sums under £20, except at one day's sight. No Drafts are issued for less than £5; but small sums are remitted by advice.

For the convenience of Parties not resident in Bombay, the Bank undertakes to remit to Europe, by its own Drafts on the UNION BANK OF LONDON, at the Current Exchange, and without any charge for commission, on remittances for the equivalent being paid.

Parties are requested to address "The Manager of the Oriental Bank, Bombay;" and to make all Orders or Hoondees payable to him or his order:—they are also requested to state as distinctly as possible the name and address of the party to whom the remittance is to be made, and the Sight at which the Bills are to be drawn.

COMMISSION

Charged on the purchase and sale of Government Notes, Shares in Public Companies, or other Securities { ½ per cent.

JOHN RIACH,
Actg. Manager, Bombay Office.

Bombay, 15th October, 1851.

Observatory Report.

Wednesday, October 15th.

ABSTRACT of Meteorological Observations made at the Magnetic Observatory, from the 6th to the 12th October (inclusive) 1851.

Bombay Civil Time.	Standard Barometer Corrected.		Thermometer in the Air.		Wet-Bulb Thermometer.		Electrometer Volta, No. 1.	Rain in Inches.
DATE.	10·0 a. m.	4·0 p. m.	6 a.m.	1 p.m.	6 a.m.	1 p.m.	Max.	
Oct.								
6	29·794	29·705	78·7	87·5	77·5	82·0	0	
7	·821	·694	79·0	89·6	78·0	81·2	0	
8	·794	·689	78·7	87·5	78·0	81·2	0	
9	·791	·691	79·0	88·5	78·0	81·2	0	
10	·815	·754	78·5	88·5	77·0	80·0	0	
11	·904		78·4	88·6	76·7	79·5	0	
12		·852					0	
							0	

No Rain.

STATE OF THE WEATHER.

Oct. 6th.—Light clouds and cirri.
7th.— " " "
8th.—Cirrocumuli and cirri.
9th.— " " "
10th.—Dense clouds and cirri. Lightning in the E. N. E. about sunset.
11th.— " " "
12th.—Nimbus. Dense clouds and cirri.

Magnetic Observatory, Colaba,
12th October, 1851.

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ANDREW DUNLOP.

Bombay, 1st October 1851.

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Bombay, 1st October 1851.

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The above low rates will be maintained always, and on no plea will more at any time be asked ; unless it should so happen that at the time of the receipt of any order, Exchange on England should be under 1s. 10½d. per Rupee for 3 mon sight Bills (Bank rate), in which case an ext a half a per Shilling per each route will be asked—Seldom will happen A. D. feels confident, but when it does he feels ass ed his kind constituents will not object to the extra char when they consider the dreadful loss occasioned by a dis vantageous rate of Exchange.

A. D. begs to return his most sincere thanks for the k and unexpectedly large extent of patronage already bestow on him, and he feels confident he will not now appeal in v for a further increase of the same to enable him successfu to carry out the reduction in the price of literature in In he has made, and the further reductions he is endeavour to make, as he knows well that a generous Public will allow a LOCAL AGENCY, willing to give things at lowest possible rate, to lack encouragement and support.

N. B.—The above reduction in Overland and Cape Rate have effect on all orders received from this date, not on a already received.

ANDREW DUNLOP.

Bombay, 4th October 1851.

The Benares Magazine.

No. XXVII. —— JUNE, 1851.

Contents.

ORIGINAL. PAGE

I.—Notes on the Landed Tenures in the North-Western Provinces, ... 389
II.—Kavanagh's Discovery of the Science of Languages, ... 40
III.—The Notions of the Hindus, ... 41
IV.—Leaves for Legends, ... 42
V.—The Rig-Veda, ... 44
VI.—Sketch of Mairwara, ... 45
VII.—The Unknown God, ... 47
VIII.—Wanderings in Western India, ... 47
IX.—The Poor of England,—their Industrial, Social, and Religious Wrongs, ... 489
X.—The late Robert Southey, ... 51
XI.—Fragmentary Remarks on the Bengali New Testament of 1847. With a Brief Prefatory Memoir, ... 514
XII.—The Christian Intelligencer's Obituary Notice of the late Rev. Professor Street, ... 5 23

EXTRACTS AND INTELLIGENCE.

1.—The Real Danger of Romanism, ... 529
2.—The Marriage Bill 533
3.—Its Perverts a Living Protest against Popery 536
4.—The True Scope of Female Heroism, ... 541
5.—The Bishop of Victoria's Visitation Tour, 544
6.—Anti-Papal Address from the Laity to the Queen, 545

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No. XXVII—JUNE, 1851.

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